

ΑΠΟΛΕΙΠΟΜΕΝΑ.

OR,

DISSERTATIONS

THEOLOGICAL, MATHEMATICAL,
and PHYSICAL;

WITH A

Critical COMMENTARY on the most difficult
Places of the Book of GENESIS:

WHEREIN

The Divine Authority of MOSES is vindicated
against the Objections of all SCEPTICS,
DEISTS, and other INFIDELS.

To which are prefixed,

A Short Account of the AUTHOR:

PROPOSALS given to PETER the Great, Czar of
Muscovy, Anno 1698. for the right framing
of his Government:

And a Second Edition of the Dissertation upon the
Second APOCRYPHAL Book of ESDRAS.

By the late Pious and Learned

FRANCIS LEE, M.D.

The Whole faithfully transcribed, and corrected, from the
Author's Original Manuscripts,

For the Benefit of His Daughter.

V O L. II.

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DISSERTATIONS

ON THE

Book of *GENESIS*.

VOLUME II.

DISSERT. XVI.

The Symbol of the RAINBOW.

I. **W**HATSOEVER the Opinions of some learned Persons are, about the Difficulty of finding Water enough to drown the World, and notwithstanding the great Disputes here lately agitated upon that Subject; which I have nothing to say to in this Place; and the poor Refuge of some Expositors of Scripture, in flying to a Miracle for it; it appears much more difficult to me to account how there should not have been another universal Deluge, long before this Time, than that there was one in the Days of *Noah*: And that there has been none, I know not how to impute to ny thing else, but the Covenant of God with *Noah*, and his Seed, whereof the *Rainbow* was made the Symbol. For it is a just Observation,

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that

that there have been, and are in Nature several co-operating Causes, towards such a Deluge; and such great Changes actually made in the superficial Part of the Earth, since the general Dissolution of it, by unlocking the grand Abyss of Waters, as seem to threaten indeed, no less than another total *Submersion* of the whole dry Land; and even a Reduction of the World *to its primitive State, before the Separation of the Land and Water*; according to the Proposition of that learned Mathematician *Bianco*, propounded and defended by him about the Beginning of the last Century, in Two elaborate Treatises, with Geometrical and Physical Arguments; and afterwards more than a little illustrated by that true Christian Philosopher, a late Ornament of the Royal Society, Mr. *Ray*, from farther Experiences and Observations, in his curious *Physico-Theological* Discourses of *the general Deluge, and its Causes and Effects*; to which, being almost in every one's Hand, the Reader is for his fuller Satisfaction herein referred.

2. And that the Earth therefore doth not proceed so fast towards a general Inundation, and Submersion by Water, as the Force and Agency of those *Second Causes*, assigned by the aforesaid Authors, seem to require, is a most manifest Indication of the special Providence of God, and of the superior Force and Agency of a *First Cause*, in putting here a Stop to those dreadful Consequences, by such secret Springs, and Means, as even the sharpest Wits have not yet been able to discover; and withal a notable Attestation to the Truth of the Covenant made with Mankind, in the Person of *Noah*, by God, when he appointed the *Rainbow*, for a Seal and Symbol thereof; which thence is called GOD's Bow. Hence the Appearance of the SHECHINAH, as the Prophet *Ezekiel*, describes it:

As

The Symbol of the RAINBOW. 3

(a) *As the Appearance of the Bow, that is in the Cloud in the Day of Rain, so was the Appearance of the Brightness* [the irradiating Beams of the Glorious Humanity, seen visionally on the Throne as variously reflected, and refracted:] *Round about this was the Appearance of the Likeness of the Glory of the LORD, or of the Shechinah, in the Person of the WORD made Flesh. And so likewise, in the Vision of St. John there was a (b) RAINBOW round about the Throne of God; and the great Angel of the Covenant is represented with a (c) RAINBOW on his Head; and though clothed with a Cloud, in his Descent to the Earth, yet having his Face as the SUN; than which nothing can be ever better adapted to the original Designation and Imposition of this beautiful Sign.*

3. For it is begotten of the *Sun* upon a *Cloud*; yet not upon any but a thin *Cloud*. And thus begotten, it appeareth not but with the *Sun*, and as the thick showery Clouds are beginning to disperse, thereby aptly signifying to us, that the Covenant of God with Man, is *as the Sun in the Firmament*; and that no general Inundation can come upon the Earth, by reason of the prevailing Power of that glorious Body breaking forth, and that even through the thickest Clouds, and of the weak Resistance of a *fugitive Meteor* contending with it, or of a Vapour driven with the Wind, opposing itself to the massive Strength of what is a Thousand times bigger than the whole Earth, and that wherein God himself hath even *placed his Tabernacle*, who established this Symbol and Memorial of his Covenant. So that this *Phænomenon* is not only a *positive*, but also a *natural Sign* of fair Weather approaching, and of the Mercy of God

(a) Ezek. i. 28. (b) Revelat. iv. 3. (c) Chap. x. § 1.

in over-ruling, and diverting, certain natural Causes from proceeding so far as they otherwise might; they being all, when amass'd together, no more to him, than as the *thin* evanescent Nature of a Cloud irradiated by the solar Beams.

DISSERT. XVII.

Of the Gentile Tradition and Mythology, concerning the Institution of the Rainbow for a SIGN;

And of the *Mystical Interpretation*, according to St. *Ambrose*, and other Antients.

I. **T**HE *Mosaic* Account of the Institution of *natural Phænomena*, for the Sign of a *supernatural Grace*, and *Divine Favour*, in the Preservation of the World from such another Dissolution, as it has already once undergone, notwithstanding the Agency of the same, or as great Causes, as produced the former, is not so very strange, but that it were easy abundantly to confirm it, both by a close Inquiry into the present Constitution of our Earth, and its Atmosphere, and into the Nature of those *Phænomena*, both as to the *Structure* of it, and as to the *Phasis* of it; and in all the beautiful Variety of its Colours; and by many curious Observations upon the *Divine Wisdom*, in the Government of the World, and the appointment of certain *natural Signs*, both in *Heaven* and *Earth*; indicative, either of the *Mercy*, or *Justice*, or both, of the Maker and Governor of *whole Nature*: Indeed there is nothing more silly, than the Objections of some *Sceptics*, against the sacred Authority of *Moses*, on this Account; forasmuch as there is nothing in Nature, but what may be made a *Sign*, by the *Institution* of the God
of

of *Nature*. And had *God* said to *Noah* and his Sons, bidding them, at the same time, to look towards the *Sun*, “Behold, I establish my Covenant with you and your Seed for ever: I have set *my Sun* in the Firmament, and it shall be for a Token of a Covenant between me and the Earth: And when I bring *Rain* upon the Earth, then I will remember my *Covenant*; for the *Sun* being in Heaven, is my faithful Witness; I will look upon it, and will remember my *everlasting Covenant* ;” what Reason would there be for any Mortal to doubt of the *Sun’s* being a proper *Sign*, if *God* had seen fit to make it so? But a more proper *Sign* than that which *God* hath been pleased to institute, there never could have been, as being compounded of the *Sun*, and of *Drops of Water*; which must of Necessity yield to the Heat of the *Sun*; and consequently no Flood that is general can in virtue thereof come again upon the Earth.

2. Among the *Noachical* Traditions, the Institution of this *Sign* was undoubtedly one; however, in Process of Time, it came afterwards to be corrupted by the Nations which fell into Polytheism; the Traditions of *Greece* and *Rome* seem to favour it: And their Prophets, how much soever Strangers to the true Religion, and the sacred Records of it, were no Strangers to its being made a Memorial and Token, in *Nature*, of the special Providence of a Deity, both in ordering Rain, and in restraining it for the Good of the Earth. And if either the Antiquity of the Antients, or Universality of a Tradition, may deserve our Attention; or the Uniformity and Variety of the Subject, with respect to *Light* and *Show*, may attract our Consideration, as it did theirs; we shall not miss of seeing enough therein to make us both admire and adore the *God*

of *Noah*, for appointing us this Sign of *Mercy* in the midst of *Judgment*.

3. All the World, both learned and unlearned, have ever looked upon it with an Eye of Admiration, as conceiving, probably, somewhat more in it than could at first Sight be discern'd by vulgar Inspection. Accordingly, in the poetical Language *Iris Thaumantis filia*, that is, the *Daughter of Wonder*, which is thence called also *Thaumantias*, or the *wonderful Appearance*, doth tacitly hint at the marvellous Generation of it; whose Father is the *Sun*, and whose Mother is a *dissolved Cloud*; and withal, that it is of somewhat more than of mere natural Extraction, as aforesaid, having the Stamp of Divinity besides superadded to it: Whence also, in the same Language, the *Iris*, whose Generation is so wonderful, as to have exercised the Pens and Wits of the greatest Mathematicians and Philosophers to this very Day, is represented as the *Messenger* of the Gods, with regard to the Change of Weather; and in the physical Mythology of the Antients placed under the governing Principle of the *Air*, to which was given by them the Name of *Juno*; and not improbably from the Tenour of God's forementioned Covenant with Mankind, communicated to the antient Heathens by Tradition; and from several Reasons and Causes in Nature, *Jupiter*, as *King of Heaven*, by a natural and lively Fiction of the Father of Poets, makes *Iris* the Messenger of his peremptory Command to *Neptune*, that is, the governing Principle of the *Sea*, or *Prince of the Waters*, to desist from farther aiding the *Grecians*, and annoying the *Trojans*; she was to tell him, that she was sent express from the sovereign Deity of Heaven, to let him know, that it was the Will and Pleasure of the Divine Majesty, that he should not any longer invade the Land, or
come

come in *Field*, or *Sight*, but retire into his own proper Place, making his speedy Flight into the wide Sea : And at the same time that she is feigned to be sent with this Message to the watry Deity, the Poet has contrived, that *Apollo*, who is the *Sun*, and the efficient Parent of the Rainbow, should be sent with another Message to encourage *Hector*, and his *Trojans*, charging him to make ready his Horse forthwith ; and with these briskly to charge the Enemy, not doubting but to give a good Account of them ; which they might well be encouraged to hope for, seeing *Apollo* himself had graciously engaged to go before, and prepare and smoothe the Way for them, if they would but follow, without losing the Opportunity put into their Hands : The Meaning of which is evidently this, that the *Heavens* were ready to smile on them again, so they would but watch and take the Advantage of it ; and that by the *Sun* drying up the superfluous Moisture, and making the Ways consequently good, they might, with Help of the Weather, dislodge the Enemy, and deliver their Country : All which fine *Machinery* of the Poet, as it is at large described by him, is nothing else but the Appearance of the *Sun* after a great deal of *foul Weather*, and an *Inundation of the Sea* ; and at the same time a *Rainbow* in the Cloud opposite to the *Sun*, as a *Divine Token* of *fair Weather*. The true Mythology of this Fiction was, from the Circumstances of the Story, first observed by that great Divine Dr. *Jackson*, after mentioning an Opinion of *Jobannes Cantuariensis*, in his *Perspectiva Communis*, that the Rainbow naturally argues such a Temper of the Air as is unapt for the present to conceive any *excessive Moisture*. His Words are these ; “ The Swelling
“ of Waters, and Abundance of Moisture, did ad-
“ vantage the *Grecians*, and annoy the *Trojans*,

“ for whom fair Weather was best, as having
 “ greatest Use at that Time of Service by Horse.
 “ For this Reason is *Neptune*, by *Iris*, commanded
 “ to get him into the Sea ; which is as much as to
 “ say, the Overflow of Waters, and the Abundance
 “ of Moisture, was now to be asswaged ; and *Apollo*,
 “ on the other Side, sent to encourage *Hector* ; the
 “ Meaning is, that *Jupiter* would now have fair
 “ and dry Weather, ἄλλ' ἄγε—Go to, prepare the
 “ Troops.” — He adds, such Mysteries of Nature
 are often wrapt in poetical Fictions, though many
 of them not so easily to be discerned in such a Dis-
 tance of Time ; this kind of *Divinity* (and he
 might have said of *Philosophy*) being now worn out
 of Date.

4. But the same learned Writer further adds,
 that we, who have this supernatural Commentary
 upon the Works of Nature, may see in the mixt
Colours of the Rainbow, more clearly than in any
 prophetic Vision, the old World's Destruction by
Water, and this present World's future Consumption
 by *Fire* ; whose Brightness is predominant in the
 waterish Humour. Besides whom, there are several
 others both of the Antients and the Moderns,
 who have mystically interpreted this Phænomenon,
 as it is a *Sign appointed by God*. The mystical In-
 terpretations of *St. Ambrose* have here Regard to
 the inward Work of Regeneration in the Soul, and
 to the Divine Oeconomy of the WORD incarnate ;
 which, so long as the literal Truth is preserved, is
 by no means to be despised. It is then defined by
 him, after the Mystery, to be the invisible Virtue (or
 Force) of God under the Species (or Appearance) of
 that Bow ; and the Extension and Remission thereof
 doth moderate all Things according to his Divine Will,
 Mercy, and Power ; not suffering them to be either
 confounded with too much Solution, or broken with too
 much

much Tension. And this invisible Divine Virtue and Power is therefore said to be placed *in the Cloud*; forasmuch as there is then the greatest need of the Aid of God's Providence, when Troops, as it were, of Clouds lie encamped together, and dark Vapours, collected, break into Storms and Tempests. Whence in another Place he says, "The sure Token of Salvation is consecrated in the Testimony of the many-coloured *Bow*;" that is, *the Sign of multifiform Grace*. And again, elsewhere, "If in any *Bow* we ought to trust, certainly it is in the *Bow of God*, which God placed in the *Cloud*, to the end that Mankind might no more be afraid of a Deluge, and that we ought to put our Trust in him: For by that *Bow* he protecteth us, and sendeth forth his Arrows, wherewith he smiteth our Adversaries." Thus far the great St. *Ambrose*, who has more fully explained the Allegory of *Noah* and the Ark, upon Principles antiently received both by the Synagogue and the Church, than all the rest of the Fathers; and in whom there is, upon the same Theory, an elegant Comparison of the *Bow of God*, and the *Bow of the Wicked*; the Father understanding by this last the *Mind of Man*, which is full of Evil, as it is bent with a Purpose to shoot forth Evil, that is, in other Terms, the *wicked Bent*, or perverse Bias of the Soul, by which the *Flood* came upon the World; and by the *Arrow* of this Bow, the *evil Word*, which is shot out of a corrupt Mind, with all the evil and poisonous *Emissions*, both in Word and Deed, ejaculated from a Will thus *wickedly bent*: But on the other hand, by the first, the *Mind of God*, which is full of all Goodness; as it is bent to send forth Good; and by the *Arrow* thereof, CHRIST, descending into Flesh in the *Covenant of Mercy*; with a Purpose to resist the general Inundation of Evil from the other:

Whence

Whence this Bow is also interpreted the *Mercy of God*; though some yet hold it to be a Prognostic both of *Judgment and Mercy*, and of both, as in the *Person of Christ*: For the *Resolution of the Cloud by the Sun-beams* reflected upon it, does prefigure, say they, the Triumph of the Divine Grace and Mercy in dispelling, thro' Him, the spiritual Vapours which overcloud the human Nature; and at the same time the melting also of the Elements at his Appearance, with fervent Heat, in order to the Production of a new World out of the old: Nevertheless, not Judgment, but Mercy, is hereby primarily by God designed; and in this Picture upon the Cloud the Judgment is hence to *pass away*, but the Mercy to remain, as which truly *endureth for ever*. So then, according to the Figure here exhibited in this heavenly Piece of Painting, *Judgment* is to terminate in *Mercy*, even as it did in this very Case; and as it doth daily, according to the Process thereof laid down in the Allegory by this eminent Doctor of the Church; which Allegory appears to more Advantage here than it would have done in the Commentary.

5. And so also the antient Author of the *Commentary on the Apocalypse*, ascribed to the same Saint, more than once expresth himself, occasionally interpreting the Appearance of the Rainbow in the angelical Heavens, according to the Mind of this Father, and to the Principles of the *symbolical Erudition of the Hebrews*, and *primitive Christians*; wherein the Learned have observed, that both St. Paul and St. John did eminently excel. By the *Rainbow*, which is shewn for a Token of God's Clemency towards Men that dwell on the Earth, he saith, is not unfitly to be understood the *Mercy of God*: As the *Rainbow* did surround the *Seat of God*, that is, his Church; because his
Mercy,

Mercy, by surrounding us, protects and governs us, and defends us from our Enemies both visible and invisible; therefore there was a *Rainbow round about the Throne*. And again, the same Author, speaking of that mighty Angel who had the Rainbow upon his Head, interprets the *Head* of the Godhead of *Christ*; and the *Rainbow* of the Mercy of the Godhead before the Incarnation, by which God became Man, that he might suffer for Man. And by the same Rule of Interpretation, all the Colours of the Rainbow are made emblematical or typical of as many spiritual Colours, or heavenly Manifestations, and *Divine Phenomena*, set forth in the whole Mystery of the Incarnation of the Word, and the great Oeconomy of his Kingdom to the End of the World. And with St. *Ambrose* and this Author agrees St. *Prosper*, not to mention any others, in the Interpretation of the Rainbow as a *sacramental Sign*, for ascertaining the Truth of the Promise and Covenant of God in Christ.

6. Now it is an Observation of certain *Hebrew* Doctors, that as there was a Law given by God to the Children of *Noah*, there was also a Sign given with it, which is that of the *Rainbow*; and as there was a Law given to the Children of *Israel*, there was also for the same Reason given with it a Sign, which is the *Sign of a Sabbath*, *Exod. xxxi. 13. and 17.* And moreover, that as often as mention is made of a *Sign*, we are thereby to understand the Mystery of the *Divine Reminiscence*, whereby God calleth to mind all the Children of the World: But the Sign of *Circumcision*, and the Covenant of the *Sabbath*, they say, doth only concern the Children of *Israel*; whereas the Sign of the *Covenant of the Bow*, not being limited, doth comprehend under it all the Inhabitants of the Earth. It is no less observable, that they appropriate to this the Divine Name

Name and Attribute of EL CHAI, or the *living God*, that is, the God of *Life*, in and by whom we *live*; and that they make it a Token of Union with the SHECHINAH in the Covenant of *Life*; and likewise of *Multiplication*; the *seminal Arrows*, say they, hence proceeding as out of a Bow; to which possibly may allude the Psalmist, *Psal.* cxxvii. 4, 5. and perhaps *Jacob* (as some think) in his Blessing of *Joseph*, *Gen.* xlix. 24. Forasmuch as *Joseph* was undoubtedly more *fruitful* in his Posterity than any of all his Brethren besides; and the *green* Colour in the heavenly Bow, as it is a *Sign*, some will have (and that for physical Reasons) specially to signify the *Fruitfulness* of the Earth, and of its Inhabitants: And in Honour of this Sign or Memorial, as a sort of Representation of the SHECHINAH, as having some Vestige, or Signature of the *great Name* of God inscribed thereupon, it has been from Time immemorial a Custom with the *Jews*, whenever they discern it, to worship God in Remembrance of the Covenant made by it, and, going out of Doors, to confess their Sins, and the Sins of the World; to acknowledge that they are worthy to be destroyed by another Deluge, as the old World was; and to celebrate the Mercy and Clemency of God, for his having willed to spare the World by *looking upon it* and remembering his everlasting Covenant made with all Flesh. And however the *Jews* may be taxed of Superstition for this by some *Christians*, taking Notice of this Custom of theirs (as it is very possible indeed, that some Superstition may, in Process of Time, creep into the most rational Devotion, and best grounded Customs); their Superstition (if it be such) ought, I think, to excite in us an holy Reverence of the Divine Majesty, and a vigorous Faith in the universal Covenant, both as to Man's Body and Soul,
 ratified

ratified in *Christ*; of whose Appearance in the *Cloud* of our *Flesh* the *typical Rainbow* was as a faint Adumbration, who is represented by the Holy Ghost, both as sitting upon his Throne, and as *descending* out of Heaven, with the Token of the *Rainbow* about him.

7. Whether yet that ordinary Impression upon a Cloud, or Vapour, to which we give this Name, be indeed that very *Token* which was first given to *Noah* and his Sons, I must confess there is some Dispute. And whether the Hypothesis of the ingenious *Marcus Marci*, that the Rainbow which first appeared to *Noah* after the Flood, and was so particularly dignified by God, as to be consecrated for a *Divine Sign*, was not the common one, but a great and *universal Iris*, inimitable by Art, which he hath defined by a *Segment of a Circle dissected into several Gyration* (or Rounds) by the Diversity of the Colours differing one from the other, begotten by the *Sun-beams refracted in the Atmosphere*, and terminated with an *opaque Superficies*, doth serve better to explain this, than that which is vulgar, may here well deserve the Consideration of the Curious. Some are of the Opinion, that whether it was an ordinary, or an extraordinary one, the first Appearance of it was not upon the Sacrifice of *Noah*, which is the more general Opinion; but upon the CLth Day of the Flood, when God remembred *Noah*, upon which very Day they also calculate the Birth of *Christ*, as pretypify'd thereby, to have exactly failen out: And that even the *Glory of the Lord*, which shone round about the Nazarene Shepherds, was a gracious Phænomenon, illustriously corresponding with this *Sign of the Covenant*, or this Witness in the Cloud to bring to Remembrance. And the very learned *Wasmuth* has gone so far herein as not to fall much short of a Demonstration

tion of this Harmony in his *Prodromus* to his *Astronomical Chronological Tables*: For as the true fixing of the Year of the Deluge by Astronomy, if possible, must needs be of the greatest Service to Chronology; so the fixing the Time of the Appearance of the first Rainbow cannot but serve proportionably the Cause of Religion. The ingenious and learned Sir *Thomas Brown*, in his *Pseudodoxia Epidemica*, will have it to be a vulgar Error, that there was no Rainbow till after the Flood: And indeed, as there were both *Sun* and *Clouds* before the Flood, there is a Shew of Probability, that there was then this Phænomenon as well as afterwards; it being scarce possible to conceive, that in above Sixteen Centuries and an Half there should never once have appeared that *Impression* in the Air, which is so frequent ever since, unless the Atmosphere be strangely changed from what it was then. But, on the contrary, the Arguments which are produced by Dr. *Jackson*, and by Dr. *Burnet*, late Master of the Charter-house, to me, for the main, are most hard to be answered; and are well deserving the Examination of the impartial and knowing Reader.

8. But to wave this Disquisition, it is observed by those who are more for considering the *Sign* than the Nature of this emphatical Impression, or than any Circumstances of Time, that the Generation of the Rainbow is by the Refraction and Reflexion of the *solar Glance* in and upon a concave Cloud, *lucid* and *rorid*; the *Sun*, the Eye and Centre of the Bow, being posited in a direct Line; even so is it spiritually also, the outward and visible being made a Sign of the inward and invisible *impressed Image*. The *solar Glance*, or Ray, is, according to them, the Divine Grace, beaming from the *Sun of Righteousness*; the *Cloud* is the human Nature, into
which

which this heavenly Glance is received: This our Nature, as the Cloud, is made *concave* by Humility, *lucid* by Purity, *rorid* by the Tears of Repentance; Humility *emptying* the Soul, Purity *enlightening* it, and Repentance *watering* it for all spiritual Fruitfulness: And so, by the Rays of the *Divine Sun*, the Soul is made *full of Grace*; and in Consequence thereof becometh as the *Bow of God*, in the Sense of St. *Ambrose*, having the sure Sign of the *Covenant of Reconciliation*, and that impressed even upon its very Substance; but which nevertheless is not to be discerned, but as the Eye of the Mind is placed in a direct Line betwixt the Fountain of Light and Grace, and the Recipient of it. And they observe further, that in the *sacramental Sign* there are two principal Colours, that is to say, of *Water*, and of *Fire*; and that by these Two is signified the Mystery of Baptism; and that as the typical Bow was given for a Sign of Security from another Deluge, so is Baptism a Sign of Security to the Church from the Wrath to come: Forasmuch as Men through Baptism shall be *saved by Water, and the Fire of the Holy Ghost*. Thus our Venerable *Bede* thought; and that he and others, who so thought, had somewhat more than simple Imagination herein to go upon, we ought reasonably, as well as charitably, to presume.

9. If the Conjecture of some Moderns be true, that the Quantity of Water on the Earth daily decreases, by being converted into Animal, Vegetable, and Mineral Substances: This Symbol, perhaps, might not be altogether so very significative as it is, supposing the same Quantity of Water to remain; and especially if we allow but the overflowing of our Globe by that Fluid to be as possible as it is at present represented by all the apparent Symptoms of Nature, and according to the
Laws

Laws of Gravitation; and mutual Attraction, did not the Power of God interpose to prevent it by some secret Way, and to make good his Promise, by his invisible Government of all Second Causes; according to the Import of this Sign of his Covenant with the Posterity of *Noah*: For, granting the Force and Agency of natural Causes to be such, as both antient and modern Experiences confirm it to be; and supposing thence, with *Varenius* and others, that the Sea may again come to cover all the Earth; and that the Earth, as it now is, not having its natural Figure and Position, but being in a violent State, must, in Process of Time, be reduced to a perfect Rotundity, and return to its first and most natural Position, being that before the Elevation of the Earth out of, and above the Waters, by virtue only of the *Divine Fiat*; there is, sure, a great deal of Reason we should be thankful to the God of Nature, when we behold his *Sign* in the Cloud, for such a gracious Interposition of his *Power*; as therein looking to him who, by his Word, notwithstanding the great Superiority of the gravitating Principle to the contrary, commanded the Earth to emerge out of the Waters: Who, by the same Word, made a Wind a second time to *pass over the Earth*, when, according to the true natural Balance of Bodies, the Waters had recovered again their primitive Position, forcing them to *return from off the Earth*; even as they had done before from off the *chaotic* Ground, at the first Separation of the *dry Land* from the *Sea*; and who still hinders them from returning again upon the Surface of the Earth a third time, notwithstanding what the natural Tendency of visible Causes may threaten, or seem at least to threaten: So that nothing can be more significative than this Sign of the *Rainbow*, as instituted by
God,

God, to commemorate, that our Earth was originally *standing out* (or consisting) of *the Water*, and *in the Water*; and that by this watery Constitution of it, the *World that then was*, came to be *overflowed with Water*, as it had been in the very Beginning, before its Appearance *out of the Water*; and to be made a Figure of that *Baptism which now saves us*, and a sure Token, that the *World that now is*, shall no more perish after that Manner, the Fabric of it, *aforsaid*, notwithstanding; or that the *Waters* (out of which the Earth consisteth) shall no more become a *Flood to destroy all Flesh*.

10. Yet, after all, I am not insensible, that there are various Opinions concerning the Effects and Prognostics of this Meteor, which is a fiery and watery Impression; but how different soever, or even contrary one to the other, they at least agree in this, that it doth naturally portend some Mutation in the Air. And if it is a Token of that, it must necessarily, after a great deal of foul Weather, indicate an approaching Change to fair; which is, to all Intents, the same for Man's Security, as if it were a constant Sign of fair Weather to succeed; and consequently it cannot be an unfit Symbol, as is pretended, of that for which it is divinely instituted. As for those Gentlemen, who will have it to be nothing else but a pretty *Lusus Naturæ*, without any Design or Signification, either natural or divine, and are for banishing all *final Causes* utterly out of the Consideration of Nature; they deserve truly to be pitied, as those who render themselves incapable of the nobler Pleasures of the Mind, which redound from a more accurate Survey of the *Ends*, ordained by the Wisdom of God in all the Parts of the Creation; and of the great instructive *Phænomena*, *Celestial* and *Terestial*, with the Signs and Signatures, every-where legible, in the

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mysterious Book of Nature. The antient Poets, certainly, saw somewhat more than these modern Wits, and more than either they themselves have left expressed, or later Philosophers have sought to conceive, as Dr. *Jackson* judiciously observes, when they feigned *Iris* to be the *Offspring of Thaumas*, yea, of the *unknown Thaumas*, as was before taken Notice of. For the Occasions of this Fiction, had they been well acquainted with them, might, he says, have informed them, that *the Rainbow had some better Use than a bare Speculation how it was made*; some *final* (besides the material and efficient) Cause, into whose Search the *admirable* Form and Propagation of it doth naturally incite Men. Some, accordingly, have searched into it with respect to the *material World*; but others with regard to the *spiritual World*: And this is the *mystical* Interpretation of the Sign, as that is the literal; there being no Inconsistence at all, of the one with the other.

II. And it is possible to draw a very beautiful Comparison of the one with the other, according to the exact Rules of *Perspective*, and to give, perhaps, a surprising *Rationale* as to them *both*, by the Help of some late Discoveries, and curious Experiments, which serve for the Explanation of this *Phænomenon*. There is to be observed an admirable Harmony and Parallelism betwixt the one and the other of these; as, in that the Sun is the *principal* Cause and Origin of it; that the Rays of Light are always extended in a right Line; that the Angles of Reflexion and Incidence are *equal*; that the Refraction of the *Ray* is made according to the Rule or Proportion of the *Sines*; that the Centre of the *Arch* must be constituted in the same right Line with the *Sun* and the *Eye*; that the *Eye* must be in the midst, betwixt the *Sun* and the said Centre;

Centre; and that, according to the *Motion* of the *Eye*, there is a *different Arc*, different *Angles* of Incidence and Reflexion, and a *different Iris* formed; that, according to the *Altitude* of the *Sun*, or the *Difference* of the *Sun's* apparent *Motion*, is the *Difference* of the *Arc* of the *Iris*; that *several Persons*, at the same *Time*, do not see the *same numerical Rainbow*, but each a *different one*; that *LIGHT* is diversly modify'd by Reflexion from *Objects* diversly disposed, and by the *Modification* of the *Subject* receiving the same; that from the *different Reflexion* and *Refraction* of the *Light*, according to the *Degrees* of *Reflexibility* or *Refrangibility* in his *Rays*, the *different Colours* are formed; and that these appear more *strong* and *vivid*, if there be a *thick black Cloud* behind, for the better shadowing and strengthening them: All which *Observations* and *Experiments* in *Nature*, with many others, do, as the *Signification*, and the *Significated* exactly coincide, as the *Sign* of the *Thing* signified; for demonstrating the *uniform* and *manifold Irradiation* of the *human Soul*, from a *Divine Principle*; and for explaining the *Extension*, *Reflexion*, and *Refraction* of the *Light* of *Souls*, with the various *Propagation* thereof, according to *God's universal Covenant* with *Mankind* in *Christ*; and typically represented to *Noah* in the *Celestial Bow*.

12. But then, in order to discern this *Harmony* of *Nature* and *Grace*, that is of so great *Moment*; as it will here be necessary, that we be not *Strangers* to what the *Sun* and his *Beams* properly are in the *Intellectual World*; nor to the *Causes* of *Light* and *Shadow* thereof; nor to what the *Reflexion* of *Light* is in the *Intellect*; nor to what *true Position* the *Eye* of the *Mind* ought to be; nor to what the *right Modification* thereof is for *true Divine Vision* and *Science*; nor to what the *Penetration* and *Re-*

percussion of the *Intellectual Light* is; and the Causes thereof; nor to what the *refractive Force* here is; nor to what the *several Colours* are, and the *Phænomena* thence arising; nor what the *Percussion* and *Repercussion*, *Penetration* and *Impenetrability*, of the *Will* are; nor lastly, to what the thin *lucid*, and what the thick *opaque* Cloud, is in the Divine Oeconomy of Man's Regeneration, or in the grand Intellectual System, which is the *true World of Light*; since there evidently is here observable a most exact Harmony in a great Multitude of *Particulars*, which by Experience and Demonstration might be verified, where there is a Disposition to receive or transmit the same according to the given Proportionals. For the Laws of *Light*, both intellectual, and sensible, have a most near Relation, one to the other; and according to the different *Reflexibility* and *Refrangibility* of the several Rays, so are the *Colours* which thence are propagated, whether *intellectual* or *sensible*; they being all comprehended in the *celestial Arc*, as in a Divine Symbol.

13. This will more illustriously appear, the more we know of the *Nature of Light*, of its Properties and Powers, and of the *Generation of the Iris*; according to the Laws of *Opticity*, by the incident Beams of it, as emerging out of the *spherical Drops* of Rain. Now what a prodigious Progress hath been made herein, within a very few Years, is most surprising to consider. And yet, after all the vast Improvements, made by the greatest Men of the past and present Age, and the happy unravelling of so many Secrets of Nature, touching *Light* and *Colour*, since the successful Invention of the Use of *Ovals*, by M. *Des Cartes*, so deservedly applauded and followed by our Mathematicians; we must confess, notwithstanding, that our Knowledge,

lege, in this Part of Physics, is far from being perfect; and after a Number of the most curious *Catoptrical* Experiments, made thereupon, by some Persons of the first Magnitude, and the Mathematical Explications and Demonstrations of the *Virtuosi* of *Italy*, *France*, and *Britain*, there is yet enough behind remaining to exercise the deepest and most indefatigable Searchers of Nature; and consequently more than a little wanting to render the *Parallel* complete, betwixt that *primary Iris*, which is *above Nature*, and the *secondary* one, which is in Nature; or betwixt the *Antitype* and the *Type*. For M. *Huygens de Zulichen*, that great Genius, and he assisted too by such Men as *Cassini*, *Reaumur*, and *La Hire*; after all his painful Researches, has left Difficulties hereupon without resolving them; and hath been so ingenuous as to mark them; besides other Matters which he chose not to touch upon, as particularly all that which relates to the *Coloration* of the *Iris*, and to Colours in general; in which he thought nobody could have Reason to boast of their having succeeded. And this also, not till after that several mechanical Hypotheses and Theories had made a considerable Noise in the learned World; so that, soon after the Establishment of the *Royal Society*, there were observed to be no fewer than Six, to which there were several new ones quickly superadded; all being ambitious to explain mechanically these Phænomena of *refracted Light*, after their own Manner, while yet they could not but acknowledge, at the same time, that the Nature of *Refraction*, on which the Colours of the *Rainbow* so depend, is one of the abstrusest Things that we meet with, in the Philosophy of Nature. And our most celebrated Mr. *Boyle*, who has written a Treatise on the Subject of *Colours*, yet, after a long and indefatigable

fatigable Search into the Nature and Properties of Colours, whether *real* or *emphatical*, by a vast Number of Experiments collected, was not able so much as to satisfy himself *what Light is*, or, if it be a Body, what kind of *Corpuscles*, for Size and Shape, it consists of, or how these insensible *Corpuscles* could be so differently (and yet withal so regularly) refracted. And he freely acknowleged, that however some *Colours* might be plausibly enough explained, in the general, from the Experiments he had made; yet *whensoever he would descend to the minute and accurate Explanation of Particulars*, he found himself very sensible of the great *Obscurity of Things*. This *Biancano* and *Galileo* had long before seen: And therefore *Biancano*, who was the first, I think, that undertook to demonstrate the Mathematical Figuration of the *Iris*, upon finding it impossible to do this, by the *Coloration* of it, waved it wholly, and left it for others after him to prosecute.

14. And Dr. *Halley* also, the great Ornament of his Profession, who hath penetrated so exceeding deep into this Matter, yet is so very candid as to own, that there are certain *Arcana Naturæ*, in the Production of this Phænomenon, impervious to the strongest Wits: And that whence the *refractive Force* of Fluids doth arise, is a Problem too hard to be solved by the Mathematics, and it is to be placed among the *Arcana* of *Nature*, which are not to be made out, either in a sensible, or rational Way. And notwithstanding *Des Cartes* afterwards took so good a Method to explain the *Phænomena*, of Reflexion and Refraction in the Formation of this Meteor; notwithstanding, also, the further Improvements of his Discoveries, and the Elucidation of them, by such as *Robault*, *Mariotte*, *Reaumur*, and others of his Nation; and notwithstanding the *Beginning*,

ginning, likewise, was so well made to an *Experimental History of Colours* by Mr. Boyle; notwithstanding, moreover, the new Equation of the Motion of Light, established by the *Royal Academy of France*, and the new Foundation of the various Colours, both of the *Iris*, and of all natural Bodies, in the *Anatomy of Light*, established so demonstratively, by the now (a) living Hero of Mathematicians and Philosophers; and yet, notwithstanding all the multifarious Experiments, both of that Royal Academy, and of our own Royal Society, for inquiring into this Matter thoroughly; it can never be denied, but there is something herein secret, and still unknown to us: Yea, it is plain, that the Essence hereof is, after all possible Search, still hidden in the deepest Obscurity of human Ignorance, *in profundissima caligine ignorantiae humane*, as Men of no small Sagacity and Observation have frankly confessed to the World. And the noble *Theorist of Light* himself, after his many and most surprising Discoveries, built even upon vulgar Experiments, could not but find it too hard for him to resolve himself in some Particulars about it, by all his Skill in the Mathematics, and his masterly Dexterity in the Management of the most obvious Experiences. So that absolutely to determine *what Light is, after what Manner refracted, and by what Modes and Actions it produceth in our Minds the Phantasms of Colours*; seeing it is here impossible always to determine himself, by the same mathematical Evidence; he concluded it to be too much, and thought it wisest to be very cautious, as not willing to *minge his Conjectures with Certainties*.

15. For which Reason, the greatest Caution will here also be necessary, that in interpreting a Sign, which is in one Sense *natural*, and in another *superna-*

(a) The great Sir ISAAC NEWTON.

tural, the Application be just in all Points whatsoever, according to the established Laws of *Nature* and *Grace*. And if, therefore, the Rays of *natural Light* are of their own Nature diversely reflexible, and refrangible; so ought the Rays of the *supernatural Lights* to be. If this Diversity arises from the same Principle acting differently, in different Circumstances; so will the like Diversity here arise, from the same Principle diversely operating under diverse Circumstances; which Principle is the *Action* or *Re-action* of the Soul upon the *Light* of God. If, as the *natural Rays* differ in Degrees of Reflexibility and Refrangibility, they differ also in their *Disposition* to this or that natural *Colour*; so it is also in the Difference of the *supernatural Rays*, and of the *Divine Influence*; and so must it be too, in the Soul's Disposition to this or that particular *Grace*. If *Colours* are the original and connate Properties of *Light*, not barely Qualifications of it; the *Graces* of a *divinely illuminated Soul* are no less so, with respect to the *Divine Nature*. And if the *Arc* of the *natural Iris* be so and so contracted, or extended, according to a different Position of the *Mother-Cloud*, or the *Sun's Elevation*; the very same Thing is as certainly to be expected from that which it doth typify, there being an exact Harmony observable betwixt the *natural* and *supernatural Bow*, and their Causes and Consequences, according to the Laws by God established. This is a new Foundation, and yet an old Foundation, FOR A THEORY OF THE VARIOUS DIVINE MANIFESTATIONS IN AND BY NATURE, and therewith of the *Fæderal Union*, betwixt *Natures* at the greatest Distance from each other, as Fire and Water, Light and Darkness, the Sun and a Cloud, God and Man; which *Union* is happily expressed by the *Hebrew Name* for *Heaven*, that

that is compounded of these two Extremes, *Fire* and *Water*, if we take the *Jews* own Etymology of it from ESH-MAIM, i. e. *Fire-Water*, for Euphony-sake pronounced SHAMAIM; and it is almost incredible, how far this Hint would carry one; and what a Scene might here open for the Entertainment of the *Christian Virtuoso*; to whose Examination this is humbly submitted.

16. There might be added a Multitude of curious Speculations, about this Sign in the Clouds, as it is a Part of *Natural Religion*: As likewise a great Number of *Physico-Theological* Considerations, with *Hyperphysical* Contemplations about it; as it is a *Sign supernatural*, and consecrated to be a Part of *Revealed Religion*: The which, being a *Memorial* thus appointed by God, as we have seen, ought, by every one beholding it, to be revered as *such*, for a perpetual Remembrance of his Mercy and Justice, to the End of the World; and a Distinction religiously to be made by *All*, betwixt the *natural* Sign, and the *supernatural* Grace; with which View this is written.

17. And if there are so great Improvements to be made in the natural Knowledge of this Sign, as by Sir ISAAC NEWTON's admirable Discoveries is most undeniable; then, according to the given Proportional, I conclude, there are no less to be made in the Divine Knowledge of *that*, whatsoever it be, which this is set to *symbolize*, and *exhibit*. And if this be never to be seen without a Cloud, nor a Cloud without some Degree of Obscurity; this certainly ought to teach us, that we are not in this Life to expect a Knowledge, which is by *simple Intuition*; but which is variously *reflected* and *refracted*, according to the Difference of the Medium, and the Disposition of the Subject, as the Apostle elegantly expresseth it δι' ἰκόνες, as by Reflexion,

flexion, or a Speculum; which Speculum, or Glass, is evidently no other than the Sign in Nature; a Mirror of Light and Darknes being most agreeable to this present State; and that with respect both to Things Natural and Divine. And in this very Case, as to the former, it is undoubtedly so, by the Confession of those who have been the most inquisitive; as all of them looking into Nature but (a) *through a Glass, δι' ὀπίπτεσ, per Speculum*, of which hereafter, perhaps, there may be Occasion to speak more: So that there is somewhat still behind, that hath not hitherto been unveiled by any Mortal, neither can it be, with respect to this illustrious Phænomenon, truly wonderful; as it hath received a *Divine Impression*, and is made an Image and Representation of that which is (b) *not seen*, even of the invisible Bow of God, in the Heaven of Heavens. Wherefore, if the poor *Jews*, after their first beholding of it, did turn away their Faces from it, to express thereby, that they are not worthy of the Covenant of God, or to behold the Symbol of his Presence in the Cloud, why this should be condemned in them by any, as a superstitious Ceremony, I cannot so well understand; unless it be, that there is no Act of Religion so reasonable, or Mode of Worship so unexceptionably grounded, but which is capable of degenerating into Superstition, by a wrong Application, or a lifeless Imitation of it. But if they, through Ignorance or Unbelief, *turn their Back* to the Sign of the Covenant; let the better Instructed then, with holy Reverence, and in Memory of what God hath instituted for a Sign to all Generations, *look towards* it, according to the Advice of the wise *Siracides*, saying, *Look upon the Rainbow, and praise him that made it.*

(a) 1 Corinth. xiii. 2 Corinth. iii. 18.

(b) Rom. i. 20.

Very beautiful it is in the Brightness thereof: It compasseth the Heaven about with a glorious Circle (the Circle of Glory, or the Incircling of Glory; as alluding, probably, therein to the SHECHINAH); and the Hands of the most High (here alluding to the Covenant with Noah) have bended it. Ecclus. xliii. 11, 12 (a).

NOTES upon GEN. IX.

Ver. 1. **G**OD blessed Noah and his Sons.] This was by an Appearance of the glorious *Shechinah*, upon the Sacrifice which he offered by Faith.

Ver. 12. *This is the Token between me and you.*] The Targums render it thus: *Between my Word and you.*

Ver. 13. *I do.*] In the Original, it is *I have*; whence some draw an Argument, that this was not the first Time of its Appearance; but the first Time of its being made a Token.

Ver. 13. *Set my Bow.*] It is in the Hebrew, given: That is, *I have given* this for a Token of my particular Favour and Grace; signifying, that notwithstanding the *Imagination of Man's Heart be evil from his Youth*, yet, *I will not again curse the*

(a) Vid. Carte's Meteor. c. d. Maurolye Diaphan. lib. ii. Marc. Marci de Arca Cœlesti. Jos. Blancan. Aristo. Loc. Mathematica, n. 162.—181. p. 115—136. De Iridis Figura Mathematica. Sam. Reyher Loc. Pentateuch. Mathemat. n. 7. p. 138—177. Ari. Montan. Lib. de Generat. et Regenerat. p. 116 Georg. Venet. Harmon. Mund. Valles Philosph. Sac. De May Comment. Physic. in Pentateuch. Brown's Vulgar Errors, B. vii. Dr. Jackson's Comment. on the Creed, B. i. Jo. de Bruyn de Natura et Proprietate Lucis. La Chambre de la Lumiere, Livr. ii. c. 6. § 7. Huygens's Traité de la Lumiere. Sturmii Thaumantienfis Thaumasia.

Ground any more for his Sake, Gen. viii. 21. For by *Giving*, here is imputed somewhat more than is implied in the ordinary Course of Nature, by the Laws of Mechanism: By *my Bow*. Though the natural Causes thereof are assigned, in some sort, by the Philosophers, who shew the Manner and Diversities of Colours which arise in it; yet the antient Poets saw more, when they feigned *Iris* to be the Daughter, or the Mother, of *Wonderment*: The antient Philosophers, who were for the most part Poets, and endued with more lively Notions of the *First* and supernatural Cause of all Things, did usually assign a *Final Cause*, commonly *supernatural*, of such Effects as proceed from efficient and material natural Causes. As *Aristotle's* Philosophy is imperfect, because it leads us not either to the *First Cause*, or *Last End*, of all Things; so it is fully sufficient to confute such Divines as think there were Rainbows before the Flood. Which Opinion hath no Pretence of Scripture to inforce it; and Grounds in Nature it can have none, unless they will avouch this evident Untruth, that every Disposition of the Air, or every Cloud, is fitly disposed to bring forth the Rainbow. And if other natural Causes, with their Motions and Dispositions, depend upon the *Final Cause*; such as acknowledge the Truth of the Scripture, have no Reason to think, that either the Cloud or Air (*i. e.* the Atmosphere) had that peculiar Disposition, which is required to the Production of the Rainbow, before the Flood, when this *wonderful Effect* could have no such Use or *End* as it hath had ever since. For it was ordained, as the Scripture tells us, to be a Sign, or Witness, of God's Covenant with the new World, as a Messenger to secure Mankind from Destruction by Deluges: Now, if it had appeared before, the Sight of it after the Flood could

NOTES upon GEN. IX.

could have been but a poor Comfort to *Noah's* timorous Posterity, whose Mistrust, lest the like Inundation should happen again, was greater than could be taken away by an ordinary or usual Sign; if we may believe such Testimonies of Antiquity, as we have no Reason to suspect. Dr. *Jackson's* Commentary upon the *Apostle's Creed*, Book i. chap. 16. *Joseph. Antiq. Lib. i.*

Ver. 13. *A Token of a Covenant between me and the Earth.*] This the Targums have unanimously interpreted, *between my Word and the Earth*; as if it had some Relation to the *Divine Logos*, or, that *CHRIST* was made a Party in the Covenant. So also, afterwards, it is most emphatically repeated, *v* 15. and 16.

Ver. 20. *Noah began to be an Husbandman, and he planted a Vineyard*] or *Vine*: It is a *Jewish* Tradition, or Allegory, that the Vine which *Noah* planted, was not of ordinary terrestrial Growth, but was carried down the River out of *Paradise*, or, at least, out of *Eden*, and found by him (*a*). And by the Description given thereof, and the fatal Consequences attending it, there seems plainly to be an Allusion to the *Tree of the Knowledge of Good and Evil*, as if it were, indeed, but one and the same Tree, by which the *Nakedness*, both of *Adam* and *Noah*, was exposed to Derision, and that both literally and mystically, *Targ. Jonathan*.

Ver. 21. *Husbandman.*] Antiently, the greatest Men did esteem nothing more honourable, and worthy of their Study, than the Arts of Agriculture: *Nil homine libero dignius*, nothing more becoming a Gentleman, was the Saying of the *Roman Orator*. Witness the *Fabii*, the *Catos*, the *Varros*, the *Virgils*, the *Plinies*, and other great Names.

(a) See Dissertation iii. of the *Tree of Knowledge*, § 2.

Ver. 22. *Ham the Father of Canaan.*] The Jews suppose that *Canaan* was then born, when this Fact was committed, ver. 25. Mr. Mede's Observations, upon this Place, are most just, as to the exact fulfilling of it.

Ver. 26. *Blessed be the Lord God of Shem.*] By this is meant, a certain *Divine Privilege*, and *Relation*, in the Children of *Shem*, in Contradistinction, not only to the Children of *Ham*, the Cursed, but also of his Brother *Japhet*, who was to be blessed by being united with him, as chosen to be the Root of the *Divine Peculium*, in the Postdiluvian, as *Seth* was in the Antediluvian World. Wence the Appropriation of the Name of God; as the *Titulus Dominicus* on the Emperor's Property, in the *Roman Civil Law*: And the Appellation of the *Sons of God*, Gen. vi. 2. and 4. Job ii. & i.

Ver. 27. *God shall enlarge Japhet, and he shall dwell in the Tents of Shem.*] This must relate to the *Divine Peculium*, in the Family of *Shem*; and to the *Dominical Title*, or Inscription, of the *God of Shem* afore said. The Paraphrase of *Onkelos* is here very express, that *God shall cause his Glory* (the *Shechinah*, or Divine Majestatic Presence) *to abide in the Tents of Shem*, Fuller Miscell. and Ben Uzziel, as supposing, the Doctrine of the Law preserved in the Family of this *Patriarch*, till the Children of *Japhet* come hither for Instruction, as to a *School*, and to be incorporated by Profelytism into the *Peculium*.

DISSERT. XVIII.

Of the Original of NATIONS.

- I. **H**AVING now, in the Course of the Sacred History, traced the Descent of Mankind, down to the Family of *Abraham*; from whom the Stream

Stream of Scripture Genealogy runson in an opener Chancel, which before flowed very obscure and uncertain; I conceive it will be more than a little serviceable to the Interests of Revealed Religion, and the Authority of the *Mosaic Writings*, to make here a Pause; and, like a Traveller that has set out in the Night, in a puzzling unfrequented Road, take Breath at Day-break on higher Ground; whence we may most conveniently inform ourselves of the Way we came in the Dark. And certainly it will be well worth our while to examine, whether we cannot get more Light, than is commonly imagined, into the earliest Distributions and Plantations of the several great Colonies of Mankind, or Nations of the World. This is a Fact, which, if we can but tolerably clear, strikes to the Vitals of Infidelity; and therefore, though the Length of the following Discourse, upon this important Subject, may perhaps seem exceptionable to some; yet, for the Sake of the great End proposed in it, I hope the Reader will allow me to make a little longer Stay at the Conclusion of this remarkable Epochæ, than perhaps I may have occasion to do again in the Progress of this Commentary. Whoever would have thought it worth his while, from the Heights of *Ararat*, or the Walls of *Babel*, to look down upon the *Plains*, and see the Families, or the Cantonments, taking their different Routes; I presume will scarce think it less so, to view them in their respective Situations and Settlements, and observe them in their several *Migrations*, *Excursions*, and *Minglings*, as far as the following Account, and Scheme may serve to direct him; which, though capable of great Additions, yet I hope, may be such a Perspective, as will bring the confused and dim Scene, of the remotest Antiquity, near enough to the Eye, to excite a Curiosity and Eagerness in others to pursue

pursue so useful an Inquiry, and to make much clearer and further Discoveries. And now, in order to answer the Ends proposed, in this difficult Essay, it will be necessary first to take Notice of those *wild Hypotheses* and *Fictions*, which *Pride*, *Ignorance*, and *Malice*, *national* or *personal*, have brought forth in Opposition to the *Divine Mosaic Records*.

2. There have been several Nations, which have pretended themselves to be *Aborigines*, or self-originated, as the *Egyptians*, the *Ethiopians*, the *Scythians*, the *Arcadians*, the *Pelasgians* of *Greece*, and the *Hetrurians* of *Italy*, with some others : But it is most certain, that none of the Nations that pretended to this, were ever able to give any satisfactory Evidence in this Matter, to any other Nation which demanded it ; and that they could have no Reason to induce them to make so wild a Pretence, but their want of any certain Records of their antient Time, and their supposing themselves, thence, to have been the first Inhabitants of the Countries where they lived ; of which, yet, they could not have the least Certainty, besides the Impossibility in Nature, that Men should be produced like Mushrooms, out of the Earth, *Autochthones*, as they imagined, or after some equally ridiculous Manner.

3. There is a rational and probable Account of each of these very Nations, pretending to be self-originated, as to their *Original*, and to their Multiplication, Dispersion, and Settlement, in the Places assigned them, to be drawn out of those short Memoirs which are left us by *Moses* ; which is abundantly more satisfactory, than what all the Books of the whole World besides can produce ; and by which divers very great Difficulties, such as are unaccountable by any other Explication but this,

this; notwithstanding the several Attempts which have been made for it, are to be solved. This might be demonstrated by many Instances, with respect to the *Egyptians* in particular; and so to all the rest above hinted.

4. Some others, who have not presumed to set up themselves, as absolutely self-originated, have yet pretended to a far greater Antiquity, than our sacred Monuments will allow: But then their Pretensions for this great Antiquity are manifestly founded upon such weak Grounds, as the Admission of them would necessarily induce a Man to the Belief of the most absurd and unaccountable Fables in the World.

5. There is, and always has been, a very remarkable Concord and Conformity among Nations, even the most distant, in some particular Customs, sacred and civil; notwithstanding that, by reason of their great Distance from each other, we cannot suppose, that they had any manner of Commerce, or Communication, in those Times, when these first prevailed among them.

6. This Consent, and Conformity, of the most distant Nations, otherwise so different as to Language, Customs, and Interests, could never proceed from *mere Chance*; they being both too many, and too arbitrary, for Chance ever to agree in them so universally.

7. This Harmony, or Conformity, could never proceed from the Reason of such particular Customs, or Manners, whether sacred or civil; or from any *common* Notions, connate, or born with all Mankind; or from any *natural* Aptitude, and Convenience, in the Things themselves, they being most of them too arbitrary, and too remote, for any one to pretend, that they are, in such-wise, grounded on the *universal Reason*, and the Rule,

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or Law of rational Beings, as to fall under the Observation of all Men every-where, without the Help of Instruction or Tradition.

8. There is no probable Account to be given, concerning the Remainder of the antient History of the World, in the several Nations of it; the Use of certain Rites and Ceremonies in Religion; the Practice of certain arbitrary Modes and Signs in Things civil as well as sacred; and the Birth of great Part of the Heathen Mythology, Oriental and Occidental; but by the means of a general Tradition, derived down from some common Parents, and without allowing, at least, the scriptural Account of the Origin of Nations, to be best fitted for answering or obviating a Multitude of Objections, which every other Hypothesis is exposed to, but this is not.

9. It is more than probable, from the several arbitrary and ungrounded Rites and Usages among so many Nations, having no manner of Communication one with the other, and from other concurring Grounds, and positive Signs and Indications, that there must have been *one common Cause* for all these at first: And it is impossible to assign for these a better Cause, than that which *Moses* hath done. *This is very plain, by an Examination of all the Particulars; and may be demonstrated both a Priori, and a Posteriori.*

10. The Propagation of Mankind from one Stock, and the Origination of the several Nations and Languages, as branching themselves from it, according to certain eternal Laws and secret Impressions in Nature, celestial, and terrestrial, is the only true Introduction to the Knowledge of History; and a Key for the unlocking of the many *Arcana Imperii* grounded thereupon; the Rising and Falling of Empires, the Fates and Revolutions
of

of particular Nations, the principal Lines of God's Oeconomy, with respect to all the World, the mechanical and theoretical Improvements, the Increase and Decrease of Arts, and the Progress of Religion.

11. The universal Tradition of Protoplasts, Deluges, miraculous Preservations and Renovations, Founders of Nations, popular Deities, Heroes and *Titans*, Tutelar Angels and Genii, *Teraphim* and *Penates*, and many other, must have had one common Foundation at first: But by the Confusion beginning at *Babel*, it is no Wonder that the original Tradition was, in Process of Time, variously corrupted.

12. The Fabrication of the World from a Chaos, and the Procreation of Mankind from Protoplasts, however the Tradition thereof may have been corrupted, are yet supported by the consentient Testimony of the best Antiquity; both of Strangers and Enemies to the sacred Monuments of the *Jews*; and which is still more, even the whole *Gentile* Theology, *Barbarian* and *Grecian*, is not at all explicable, but by supposing these in the first Place. *The Proof of this may be seen in Dr. Burnet's Archaeologia; as also in Bishop Stillingfleet's Origines Sacre.*

13. There was a Propagation of Mankind, then, when there was another Constitution of Things than at present, which the antient Poets and Philosophers were not ignorant of: And by all the possible Accounts which we can any way arrive at, and upon a due comparing and weighing of all Matters, there is no Ground to fix the Beginning thereof higher than our sacred Books do. *The Proof also of this is to be found in those two learned Authors.*

14. There was a new Propagation of Mankind, about the Time which is affixed by *Moses*; as may be confirmed from the gradual Increase and Multi-

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plication of Men, from the Rise and Progress of Arts and Sciences, from the Colonies and Conquests successively extended, and from other collateral Evidences.

15. Had the Number of Men on the Earth either constantly increased, or constantly decreased, in any finite Number of Years, how great soever; by any finite Number, how small soever; this World could not have been originated, or Mankind propagated, as they supposed. And unless they who are against this Origin of Nations suppose, as to the Increase or Decrease, some sort of Constancy in Nature; they must embarrass and perplex their Hypothesis with useless Epicycles, and Eccentricities; all which are avoided, by the true Theory of the Divine Oeconomy of the World.

16. All other Hypotheses whatsoever, concerning the Peopling of the World by human Generations, can never explain what they have been invented for: But whether they suppose a Beginning, or no Beginning, of human Generation; whether they suppose Men to have sprung out of the Sea, or out of the Earth; to have been produced out of Eggs cast into the Matrix of the Earth, or out of certain little *Pustulæ* and Fungosities on its Surface; animated either by the Wind *Colpias*, or by the celestial Fire attracted from the Astral Gods; to have been formed out of the Dust, or Atoms, or to have grown up from Stones; or to have been begotten by the *Anima Mundi*, in the Sun, or by an *Anima Terræ* pervading the Body of this terraqueous Globe; to have been brought forth into the World silently, and without Noise; or to have opened the Womb of their common Mother with loud Claps of Thunder; to have been fashioned in the lowermost Parts of the Earth, or to have grown to the Earth, as a Plant-Animal; and whether they suppose the Succession

sion of the Generations of Mankind *a parte-ante* to have been *infinite, indefinite, or finite*, and the Geniture of Man to have been either the same with the Geniture of the great World, or posterior to it, and heterogeneous; they are clogged with such a Multitude of Absurdities and Impossibilities, as it will be found unfeasible for any one ever to surmount.

17. The Hypothesis of *Petofyris* and *Necepsa* concerning the Beginning, or the *Geniture of the World*, as also of the Origination and successive periodical Revolutions of Mankind, in full Agreement therewith; and the astronomical Argument of *Julius Firmicus* and others, from the Position of the celestial Bodies, according to that Hypothesis or Diagram, in favour of the World's and Mankind's extravagant Antiquity; have, in all Probability, been on purpose invented to invalidate, if possible, the sacred Authority of the Books of *Moses*: But there is nothing in Nature, after all, even by their own Confession, to establish the Truth thereof; and there is a great deal for certain to render it at least extremely dubious, and that even upon their own Foundation too.

18. The pretended Calculations of the *Babylonians*, which would favour that Hypothesis, and by which some have endeavoured to overturn the *Mosaic* Account of the Origination of Nations, as also of the Creation and Deluge, in order to set up in place thereof the *Firmican Scheme* of Revolutions, have not the least Ground in Philosophy or History to support them; but the contrary, as, upon Examination, will evidently appear.

19. The first Principles of Philosophy among the *Greeks*, and not among them only, but among the more antient Pretenders of *Egypt* and *Chaldea*, were rather some traditional *Notices* conveyed to them from others, than any certain Theorems,

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which they had formed to themselves from their own Experiments and Observation. *The Truth of this Proposition is most evident from the whole History of the Greek and Barbaric Philosophy.*

20. The first Principles of the two Foundations of the chief Sects of Philosophers, the *Italic* and *Ionic*, were of the Number of these traditional *Narratives*, as agreeing perfectly with the *Mosaic* Philosophy and History; and could not be derived but from the most certain Account of the Origin of the World, and of its Inhabitants, as might easily be transmitted by *Noah*, and his Sons, to the first Founders and Patriarchs of Nations; but by some more carefully preserved than by others. *The Truth both of this and the former Proposition is with Learning illustrated by Clemens Alexandrinus, Eusebius, &c.*

21. All Nations to whom the Philosophers in their Search for Knowledge resorted, had Memorials left among them of the first Origin of Things; but the universal Tradition of the First Ages of the World was far better preserved among the oriental than the occidental Nations; and these Memorials kept with greater Care by the *Phœnicians* and *Egyptians* than by the *Greeks* or *Romans*; And when the *Greeks* began first to philosophize, the Beginning of the World, with the gradual peopling of it, was no Matter of Dispute; but, that being taken for granted, the Inquiry was, as the Learned know, *Out of what material Principle the cosmical System was formed?* *Aristotle* arrogated the Opinion of the World's *Eternity* to himself, as a *Nestrum*, saying, *All Philosophers before him asserted, that the World was made.*

22. From this *Aristotelian* Fiction, in Opposition to an universal immemorial Tradition, and to the Sentiments of all Philosophers of greater Antiquity (*Ocellus Lucanus* excepted), the Poets
took

took afterwards Occasion of converting the Histories of the most antient Times into *Fables*; and the Historians, in Return to them, of converting the *Fables* invented by the Poets, by the means of some Decorations and Adjustments, into Histories, or rather popular Narratives: And most of the famous Nations of the Earth, that they might not be thought younger than any of their Neighbours, took also Occasion of forging certain Antiquities, foolish Genealogies and Calculations, and the fabulous Gifts of Gods and Heroes, as may be seen especially in *Apollodorus* the *Athenian*; and of adding to their Nobility, by an imaginary Extension of Time, beyond all the possible Limits that could be made known to any.

23. The wiser sort of Men, who saw into this, and, from the ordinary Increase and Propagation of Mankind, the Invention of Arts and Manufacturies, and the Advancements in Civil Discipline and Government, could discern the Folly and Superstition of all such fabulous Pretensions, were thereby driven, when they had lost the true antient Tradition, to the Necessity of holding a perpetual Vicissitude, either of general or particular *Deluges*; by which, when Things were come to their Perfection, they were made to begin again; all the preceding Memoirs being destroyed with those Inundations; which is verily the only Hypothesis that can tolerably solve the Difficulties of the indefinite Duration of the World, against the Truth of *Moses*, as by the *Self-Originists* it is taken up; and yet this is manifestly so precarious, as it is nothing but a mere begging of the Question.

24. This Hypothesis of the Revolutionists, which is set up against *Moses*, must be founded either upon an infinite, or a finite, Number of human Generations; since, if from *Eternity* there

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had been these Revolutions and Refabrications, there must needs have been an Infinity of Men successively born into the World; yea, an Infinity of Generations of them: But if *in Time*, how great soever they have been, or how many soever these universal Revolutions have been, or should be, the Number of Men is still *finite*, and never can arrive to *Infinity*; because a *Finite* added to a *Finite* can never make an *Infinite*. And, which way soever they take of these, they must run themselves into a Multitude of Absurdities; which it will be impossible ever to get over, but by submitting to the Narration of *Moses* concerning the Origination of Mankind, and the Peopling and Repeopling of our Globe.

25. For an infinite Number is what Logicians call a Contradiction *in Adjecto*; and had the Number of Men on the Earth constantly increased, or constantly decreased, in any *finite* Number of Years, how great soever, or by any *finite* Number, how small soever, this World could not have been originated, nor Mankind propagated, as they suppose. And unless they suppose, as to the Increase or Decrease, some sort of Constancy in Nature, they must embarrass and perplex their Hypothesis with useless Epicycles and Eccentricities; all which are to be avoided by the true Theory of the Divine Oeconomy of the World, and by the Facts and Experiences which confirm the same.

26. The Sum of which Theory is this, That the Earth, with all the Fulness thereof, is the Propriety and Dominion of God, who, having made it principally for the Use of Man, gave it him to possess under certain Conditions; and that having, by reason of the Forfeiture of these, and upon Breach of the Terms, by which it was holden of him, once resumed the Propriety thereof back to himself

himself by the Excision of the Inhabitants, except a very small Remnant only for the Seed of a new World; which he renewed out of the Ruins of the former Earth, with a Promise that it should never undergo the same Fate again by the Prevalence of the abounding Waters; of which a visible Sign in Nature was therewith established; upon the Security of this Promise, and the Sign which was given them, Mankind beginning to increase mightily, descended from the mountainous Part of the Land of *Ararat*, where they had been originally planted and preserved by a Divine Power, into the Low-lands: Where soon growing exceeding populous, and spreading themselves, it pleased the supreme Proprietor of the Earth, after some manner or other best becoming infinite Wisdom, to appoint out the several *Families* and *Sub-Families* their respective Lots, yet not all at once, but gradually, and under certain Limitations; and thus to set Bounds to the Nations of the Earth, according to certain Laws, *natural* and *positive*, by him for that End established: Which Divine Constitution taking Effect accordingly, by the Heads of Families the Nations were divided in the Earth.

27. This Divine Constitution is properly the *Division* of the Earth, which is by no means to be confounded with the *Dispersion*, which followed some time afterwards; which Constitution is the true Original of the *Law of Nations*, and is moreover a Foundation of that Variety, those Manners, Habits, and Interests, which distinguish them one from the other.

28. The *Facts* which establish this Theory, and which flowed from this Constitution, are those which are briefly recorded by *Moses*; one who had, by his Education and Quality, all the desirable
Advantages

Advantages of acquainting himself thoroughly with the Truth of those Facts, and those especially relating to the Antiquities of the two chief contending Nations, the *Egyptians* and *Babylonians*, as being a Person well acquainted with all the Learning of *Egypt*, and therefore undoubtedly with their History, reputed the most antient of the World; and deriving his Pedigree in a direct Line from Persons of the most eminent *Figure, who were Natives of Chaldea.*

29. Which Facts establishing this Theory must have been, many of them at least, known to Friends and Enemies, when they were first published to the *Hebrews* by their Lawgiver, as introductory only to the History of their chief Patriarch and Founder; and were never, as we know of, once contradicted by any one whomsoever for above a Thousand Years afterwards; till at last a certain *Egyptian Priest*, out of a superstitious Zeal for the Antiquity of his Nation, and for the Fables of his Religion, besides the prevailing Motives of Interest and Honour, was stirred in Opposition, to give the World for Truth a *Secret History*, extracted from hidden Memoirs, and ambiguous Hieroglyphics; and, that he might out-do all who had ever appeared before him, having been herein employed as Historiographer, at the special Command of King *Philadelphus*, who had read the Account of *Moses* translated for him, fell upon this Method of discrediting the authentic Narration of the Original of the World, and Propagation of Mankind; to pretend, from Characters which nobody understood but himself, a far greater Antiquity of that very Nation: And then, when he was once in, by his old pretended Dynasties, which he had made a Discovery of, as thinking perhaps to flatter by these the Prince who set him to work, made even
nothing

nothing of carrying up the Genealogy of the *Egyptian* Kings above Fifty thousand Years; that so none might pretend to stand in Competition with them.

30. The *Chaldean* Dynasties of *Berosus*, brought likewise forth in Opposition to the *Mosaic* Account of the Propagation of Mankind, and of the Beginning of that Empire, had much the same Original as the *Egyptian* of *Manetho* had; and about the same Time too, that is, more than a Thousand Years from the Death of *Moses*; and above Two hundred Years after that the *Babylonians* being Lords of the *Jews*, must have had the Knowledge of the History of a Nation so long subject to them; and particularly of their Accounts concerning the Foundation of the *Babylonian* and *Assyrian* Monarchies; whereas we find nothing ever objected to them of this Sort all the while they were in *Babylon*, though some of them were in great Power, and much envied, for a long Time afterwards; till the *Egyptians* setting up at length their Pretensions, the *Chaldeans*, rather than be at the Pains to disprove them in this Point, each Nation foolishly contended with the other for Antiquity, and had the ridiculous Ambition to strive, that their King should be thought to be the eldest of the whole World: Which Ambition in Nations is not extinct even to this Day, as the several learned Disputes thereupon do testify.

31. In Confirmation of these their *Hypothetical Dynasties*, the *Chaldeans*, out-doing the *Egyptians* their Rivals, confidently boasted of the astronomical Observations of their Priests and wise Men for almost Fifty thousand Years past; which would have been a sufficient Evidence indeed to all the World, could they have been produced: But it is manifest enough, had they stood to that Trial, that they
had

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had not Observations for an hundredth Part of the Time, which could be depended on.

32. However, having by a certain mathematical Fiction extended their Epocha, or *Geniture of their Empire*, first to about Forty, then to Seven-and-forty, and to Fifty thousand Years; as if this were yet too short, these could not be content without adding still to that Number Twenty thousand more: And yet when they pretended, in the Time of *Alexander*, to have then laid up by them celestial Observations, for the Space not only of Forty (which some more moderate than the rest were contented with), but even of Seventy thousand Years, made in the Royal Observatory of *Babylon*, *Callisthenes*, the Disciple and Nephew of *Aristotle*, who accompanied *Alexander* in his Wars, being a Person very curious, and probably also a Favourer of his Master's and Uncle's Hypothesis, and so not unprepared for receiving any such Calculations and Observations, had they been extant, or had there been but the least Shew of Probability for them, is related to have made a most diligent and accurate Search into all the Memoirs of that Kind, public and private, when, to his and others no small Disappointment, he was not able to find of any sort, astronomical or historical, which were older than Nineteen hundred Years; wonderfully agreeing with and confirming the Scripture *Æra* of the Foundation of *Babylon*, and of the Dispersion of Nations which thence did begin.

33. And not without Reason it may be even doubted, whether they had truly any Observations in Astronomy so authentic, as to be depended on, even for a fourth Part of that Time, whereof *Callisthenes* might perhaps find some Records and Accounts, when the Archives of *Babylon* were searched on purpose by him; since *Hipparchus*, in the

next

next Century, was not able to bring any Observations either of the *Egyptians* or *Babylonians*, higher than *Nabonassar*; neither are there any produced by *Ptolemy* from him, or from any *Chaldeans*, of near that Antiquity, though there wanted not Occasion for it had there been any such. *This is evident to him that searcheth; and is by none disputed at this Day.*

34. Now since an eternal Succession of Generations is crouded with a Multitude of insuperable Difficulties; as there are no better Arguments for making the World older than our sacred Books do make it; since the Hypotheses of the *Chaldeans* and others for their prior Antiquity, from their Observations on the celestial Bodies, are so precarious and groundless; and since all the Pretensions of the several *Aborigines* are found to be very ridiculous and absurd; since also the ingenious Invention of Revolutions founded upon the Geniture of the World, was *imaginary*; those Revolutions cannot but be as *imaginary*; and among these, particularly the *Firmican Period*, of Three hundred thousand Years; and since neither the Self-Originists nor the Revolutionists can ever explain, upon their Principles, what is most easily accounted for by the plain Account of *Moses*; and neither *Chance*, nor the *Reason of the Thing* could be the Ground of the Institution of so many arbitrary Signs, Customs, and Usages, which have prevailed in all the Parts; it is highly reasonable to suppose, were there not the Authority of *Moses* for it, that this could never come to pass, were Men not all of the same Blood originally, and instructed in the same common Notices, before they were divided in their Lands.

35. It is no new Observation, that through the Division of the Nations, every one after their Tongue, and after their Families, many of the
common

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common Notices and Traditions have been strangely corrupted by the Confusion of Languages, by gradual Increase of Idolatry, by the Inundation of Barbarism in many Places, by the disguising of antient Stories under Fables, by attributing what was done by the great Ancestors of Mankind, to some Persons of their own Nations; by the Alterations of Names in the antient Tradition, and placing Names of like Importance to them in their own Languages; by taking the Idiom of the oriental Languages in a *proper* or *improper* Sense, when they should not; by taking oriental Phrases, when ambiguous and equivocal, in that Sense which was most strange and fabulous; by dividing of the same Person or Fact into several, and by feigned Calculations and Genealogies to support what they would have to be believed. However, notwithstanding those manifest Corruptions of the original Tradition to the Fathers of Nations, the Wisdom of Providence is most remarkable in preserving so much of it down from the Beginning even to this Day, that all the Nations, of whom we have any Knowledge, should so wonderfully agree in many of the same Rites and Ceremonies of worshipping the Deity, besides certain Customs and Habits of civil Institution, in themselves indifferent, as by an Enumeration of them may be demonstrated.

36. This Consanguinity of all the Nations upon the Earth, and the more proximate Relation of some Nations to others; as of the *Lacedemonians* to the *Jews*; of the *Chaldeans* to the *Egyptians*, and so of other Nations; is demonstrable upon universal Principles, and particular Inductions; allowing no more than is commonly done in all Matters of Antiquity.

The Evidence of this, also, depends upon an Enumeration

meration of *Particulars*, and upon the Application of *general Principles* and *common Notices*.

37. The first Division of the Seats and Allotments of the Nations was not all the World over, but within a certain reasonable Compass of the Earth only; from whence Colonies, afterwards, dispersed themselves into the more remote Parts. *The Proof of this may be seen in Bochart, and others.*

38. The State and Grandeur of the *Eastern Nations*, in Times as antient as any profane History doth mention, together with the Maturity of their civil Discipline, Literature, and Inventions, before ever *Greece* or *Italy*, or any other of the *Western* People, grew to be at all considerable; by deriving most or all what they had from them, do far more evidently demonstrate their Antiquity, in Comparison of these, than any pretended Calculations of their Mathematicians, or mercenary Historians; and are a sufficient Testimony, that Nations, as also Arts and Sciences, were originally propagated from those very Regions, which we are sure were allotted to the *Noachidae*, if this plain Account of *Moses* may here be taken; as particularly from *Assyria*, *Chaldea*, *Phœnicia*, and *Egypt*; and that these were as the Stock, and others but as Branches, or Shoots, transplanted thence; whereby the whole Earth came, at length, to be inhabited as it is at present. And that the Enlargement of *Japhet* did herein eminently appear; as also the Blessings of *Shem's* Posterity; there are more than a few Proofs from History.

39. The Partition of the Earth among the *Noachidae* was not such a confused and irregular Dispersion, as some may fancy; but a very orderly and regular Division, in what manner soever that was appointed of God, according to their Families, their Tribes, and their Nations.

This

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This is fully proved by Mr. Mede.

40. This was so ordered, that none of the Nations when they were to detach for new Colonies, should be forced to encroach on the Inheritance of another, or even obliged to pass through the Lot of their Neighbour: And it was, in all Probability, the Violation of this whole Order, which gave *Nimrod*, in succeeding Ages, the Character of a mighty Hunter before the Lord.

41. In the Partition of the Countries, was founded the Establishment of separate Rights and Properties, public and private: And in the Establishment of national Rights and Properties, as including the Private, is the Constitution of each Nation; so that every Nation had their Lot by themselves, and every Family in that Nation theirs also by themselves, with certain Rules appointed them by their Founders.

42. The Divine Constitution in the Division of Nations, if there be any such, ought by no Means, and for no Views, to be neglected by their Rulers: And that there is such a Constitution, is evident from all these Testimonies of the sacred Writers, which assert the Sovereignty of God over the Earth; and consequently, this great Division could not be but according to certain eternal Reasons, flowing from the Justice and Goodness of the Deity; though these should not be obvious to every common Eye.

43. The Examination into the Original of Languages and Nations, upon this Constitution, are to be made, not by mathematical Calculations, but by Arguments of another Nature; and such as may demonstrate a Divine Providence superintending the Three grand Divisions of the Posterity of *Noah*.

44. The Original of Nations, and their Relation, or Cognation, with one another, are to be judged of by the Agreement of Languages, by antient Histories

Histories and Monuments, and by Conformity of Manners and Customs.

45. The Languages of Nations, bearing a Relation to one another, are to be judged of by their written Books (if they have any) or by the Testimony of antient Authors, and by the proper Names of Persons and Places; yet not so as always to depend on these last, without other concurring Evidence.

46. The Histories of Nations, but especially monumental Inscriptions, are apt to afford the best Light, in the Researches after the Original and Descent of those Nations, and of the subsequent Mutations and Revolutions, by them undergone from foreign Mixtures, when they are judiciously consulted and compared: And to these are to be added the antient Geographers and Poets, which are, at least, useful Subsidiaries for the Explication and Confirmation of many Passages in *Moses*, and the other Scriptures, relating to the Antiquities of Countries, and their first Inhabitants.

47. The Conformity of Manners and Customs in several Nations, may indeed be *fortuitous* only, or may be taken by means of Correspondence. But when this Conformity is betwixt Nations, which never had any Correspondence, as far as can be found; and in such Things, also, which appear to be of *Institution*, and not of *Chance*; and to have one common Reason for such an Institution, by which it became so universal; it is then highly reasonable to conclude, that these Nations, so conforming with each other, are originated from one common Stock.

48. If this Conformity can be found in most, or *all* Nations, as to some Particulars, this is a Sign of one common Tradition at first, to all them that are herein conformable, derived from common Ance-

stors: But if this Conformity be, moreover, in certain particular Customs and Usages, which are not general in any Quarter of the World; as among the *Europeans*, the *Asiatics*, the *Africans*, or the very *Americans*; but which are limited to two Nations lying perhaps at a very great Distance one from the other; and if this Agreement be also in Matters both of arbitrary Imposition, and of natural Instinct too; it is a very probable Sign, other Evidences concurring, that one of these Nations must have been a Colony from the other. And if this Agreement be found in more than two, the Argument will, in like manner, hold.

49. The *general* Consanguinity of all the Nations of the Earth, and the *particular* Consanguinity of certain Nations, are, upon these Principles, made very easy; but are not to be accounted for by any other Scheme whatsoever, but that which is given by *Moses*. And it is not to be forgotten, that the Rise of several *Sympathies*, and *Antipathies*, in Nature, which are observed to be national, may here have had a Foundation.

50. The Relation and Cognation of one People to another, may be best judged of by the Position of the Seats and Assignments, and the Bearings of one to the other, when the Partition was first made, if there be any means of coming to the Knowledge thereof, as most certainly there is, as to some of them; and from these a Judgment may be made of others, by the same Rule: Thus in the Partition, afterwards, of the Posterity of *Abraham*, which is more distinctly related than any other; the Descendants of *Esau* being seated next to those of his Brother *Jacob*; the Descendants of *Ismael* next to *Isaac*; and lastly, those of *Abraham* by *Keturah*, a little beyond all the rest to the *East*. Nor was it otherwise in the Nations descended from

Lot: And, by Parity of Reason, the same Order must have been kept by the *Noachidae*.

51. The Families, or Tribes, of any Nation, are constantly ranked in that Nation: And, therefore, where-ever the Nation is, there the Family, or Tribe, is to be looked for, and not elsewhere; and where there is found one of the Tribes, Clans, or Families, there it is reasonable to look for all the rest, that is, for the whole Nation: unless there be Evidence sufficient of their Transplantation or Migration.

52. The Nations, whose Founders are named by *Moses*, are generally to be sought for in those Places with which the *Jews* had some Correspondence, or Concern: And those Nations wherewith they had no manner of Commerce, could not have been primarily intended by *Moses*; but secondarily only, and as they were derived from those original Nations.

53. The original Nations of the Stock of *Japhet* are *Seven*, whose Settlements were, for the most part, divided from the *Jews* by Sea.

54. The original Nations of the Stock of *Shem* are but *Five*, who chiefly seated themselves in the *Eastern* Parts of the World. And hence the *Indians*, the *Persians*, the *Chinese*, and a Part of the *Scythians*, though, by reason of their great Remoteness from the *Jews*, they are not here taken Notice of, are to be numbered among the Posterity of *Noah* by *Shem*; there being nothing of Weight to contradict or invalidate this Position.

55. The original Nations of the Stock of *Ham* are not more than *Four*; who had all *Africa* for their Portion, besides some Part of *Asia*; these spreading themselves, by Degrees, from their first Plantation Westward and Southward, as those of *Japhet* Westward and Northward.

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56. The first Plantation of the *Hamites*, was in the most *Eastern* Borders of *Africa*, even in a Country, called from their Founder, many Hundred Years after, the *Land of Ham*, as also *Chemia* by the *Greeks*, for the same Reason, and *Chemnitis*, or *Chemnis* (the Aspirate being here more roughly pronounced); there being extant abundant Monuments of the Truth hereof, as it would be easy to shew at large.

57. The first Plantation of the *Shemites* was in the most *Eastern* Parts of *Asia*, not far from the Place where the Ark rested; or the *Land of Ararat*, being a Country to which the *Land of Shinaar* must have lain full West; or at least to that Part of it, where the first Settlement, after the Deluge, was made: Forasmuch as the Colonies which were sent out thence, are observed to have *journeyed from the East*, till they came to that pleasant Plain which detained them, contrary to their Commission.

58. The Land of *Ararat* is by no means to be confined to *Armenia* (that lying not to the *East* of *Shinaar*); but is to be extended farther a great deal, even as far as the Ridge of its Mountains doth reach.

59. The *Borders of Japhet* were, for above a Thousand Years afterwards, not unknown, those, especially, which are toward *the South*, and *South-east*, as from a very (a) antient Book referring to them, publicly noted, and as lying *over-against Arabia*, doth pretty plainly appear. And that *the others Borders* were also known for a great while, is no less probable.

60. The first Plantation of *Japhet's* Offspring was in the most *Western* Parts of *Asia*, which were towards the *North*; whose Enlargement came not

(a) *Judith* ii. 25.

to be taken Notice of, till after that both of *Shem* and *Ham*; though, indeed, first named; and that, before they came into *Greece*, or other *European* Countries, they might, for a time, inhabit the *Northern* Parts of *Asia Minor*, and other Parts near adjoining, and thence gradually extend themselves, there is not Evidence wanting, which, in a Matter of this Nature, can justly be required.

61. It is no Wonder, that in Three or Four Thousand Years, the old Names of the original Settlements, and the most antient Colonies from them, should be very much altered, and some of them quite lost. But it is much more wonderful, that so many should be preserved, even to this very Day; and that, also, in the Posterity of *Ham*, where one would least look for it; and all the *original Nations* are still perfectly known, even as it were but of yesterday, with many of their Colonies likewise; excepting only of one of the former, and which is, without any Difficulty, to be reconciled.

62. There were many other Founders of Nations, some known, others unknown, besides those named by *Moses* in his general Catalogue: Whence nothing can be more absurd, than to endeavour to reduce all the Nations of the World to those Seventy Names found in *Genesis*, there being probably more than that Number omitted there, with Design, by the sacred Historian. Of these, some are, indeed, afterward taken Notice of, but many others are not.

63. There are, in the sacred History, no more mentioned than Sixteen Sons of the Three Brothers, principal Founders of so many original Nations; nor any more than Seven of these Sixteen recorded to have had any Children. But it is not to be imagined, that in Two or Three hundred Years, at a modest Calculation, or even but in an Hun-

dred Years, at the very lowest, *Noah* should have had no more than Sixteen Grandsons; and of these the Majority should go childless to the Grave. Much more likely it is (or rather evident), that the Grandsons who are not recorded, in the Scripture to have had Children, were yet Fathers of Nations, as much as any of the rest; and that not only of original Nations, called by their own Names, but consequently of others also, called by the Names of their Children: And that how many soever the Grandchildren of *Noah* were, we have but the Names of them only, who were Patriarchs of the great Nations, and of such as were, in the Days of *Moses*, known to the *Hebrews*; the rest being omitted.

64. There are sufficient Reasons to be assigned, why of these Sixteen *Noachidae*, there are but Six whose Children are particularly set down; why of the Seven Sons of *Japhet* but Two; why of the Sons of *Shem* but One, and he the youngest of them all; why the Sons of *Ham* all but One; why, likewise, the Sons of *Arphaxad* are not numbered among the rest, and but one of them named, which was absolutely necessary to be done for the Genealogy of *Abraham*; who is the CENTRE of this first Book of *Moses*, to which all the Lines thereof are to be referred, from the Beginning to the End. *But the particular Assignment of these Reasons, as also, why Cush is emphatically said, to have begotten Nimrod, who is yet omitted in the Catalogue of his Sons, &c. is left to those who have Leisure and Skill for it.*

65. Though it may be very hard, at this Distance, to find what Countries are at this Day peopled by the Posterity of many of those, whose Names are reported by *Moses*, as Founders and Planters of Nations; yet if from those that are *more known,*

known, we orderly proceed to those that are *less known*; by this Method it is not impossible, that considerable Discoveries should be made, which sometimes will appear very surprising.

66. The *Mosaic* Account of the Original of Nations, and of the Peopling of Countries, is in very many Particulars fixed, even almost beyond Dispute; there being often all the Evidence that the Nature of the Thing can bear: And nothing can well be more certain, or express, than the Specification which is given us, as to the principal Nations, with which *Palestine* and *Egypt* had antiently any Commerce. And even where they are not fixed, yet most of them may be sought, and probably determined, by an orderly Gradation, upon Principles and Facts universally allowed, and according to certain Rules laid down by the best Critics and Antiquaries, for judging in an Affair of this kind.

67. In the Genealogy of *Japhet*, there are Seven *Principals*, and Seven *Subaltern* Nations: Of the first Seven there are not above One or Two that are perfectly fixed; but, by the Help of Criticism, the other Five or Six can be made out, without much Difficulty. And as to the other Seven, there is much about the same Proportion, and the Determination of those that are doubtful is to be made according to such Rules, or *Criteria*, as the ablest Antiquaries are commonly agreed upon. *Thus there may be a probable Account given of every one of them.*

68. In the Genealogies of *Shem* and *Ham*, though the original and capital Nations be not near so many, yet the *secondary* and *subaltern* ones, are in *quadruple*, or even *quintuple* Proportion, both to their Principals, and to the Nations of *Japhet*, within the same Class as themselves. But then most

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of the capital Nations are perfectly fixed; and, by the Help of these, any considerable Error may be avoided, in the Determination of the less principal ones depending upon them.

69. There are several Nations which appear to have been originated, both from *Shem* and *Japhet*, by the latter's dwelling *in the Tents* of the Former: as for Instance, the *Greeks* from *Japhet*, by *Javan*, and from *Shem* by *Phaleg*: And so also from *Shem* and *Ham*; among which, are the *Chaldeans* descended from *Cush* by *Nimrod*, and from *Nahor* by *Chesed*. And of several of these Mixtures, or Unions, we have the highest moral Certainty.

70. When two Nations, or Tribes, happen to be thus incorporated into one, by what means soever, then the Name of one of them is generally swallowed up in that of the other; as the united Tribes of *Judah* and *Benjamin*, in that of the *Jews*; or as the united Nations of the *Medes* and *Persians*, in that of the *Persians*; or that of the *Scots* and *Picts*, in that of the *Scotish* Nation.

71. If Two or more Nations are incorporated into One, the Denomination here always followeth the greater, not the lesser: And the Founder of the greater may thus come to pass for the Founder of the lesser also. Moreover, where there are several Co-founders of the same Nation; whether they be related to each other or not; there, in like manner, the more eminent is sure to carry away the Name from the other.

72. Both in the First, and the succeeding Foundations of Nations, and their Settlements, whereof mention is made in the Books of *Moses*, there are the same *Criteria* and Characteristics to be observed: And as there are in both some Things *fixed*, and certain, but others *unfixed* and obscure; so great Care is thence, doubtless, to be taken,

not

not to mistake one for the other ; or to make the Inquiry by an orderly Progression.

73. It is certain, that the Continent was inhabited before the Islands : And no less certain it is, that the *IJM* of *Japhet*, which is by us rendered the *Isles of the Gentiles*, are not properly *Islands*, but are either Countries having many Islands, lying about them ; or any Maritime Countries in general ; or, lastly, all such particular Countries, as are divided from *Palestine* by Sea ; that is, all lying above the *Mediterranean* Sea, from the Mountain *Amanus*, dividing *Syria* and *Cilicia*, and from the *Caspian* Sea Westward and Northward. *The Proof of this is in the xlix. Discourse of Mr. Mede.*

74. It is certain, that the more *Eastern* Parts of *Asia* were the most populous ; and that there are Accounts extant of prodigious Multitudes swarming there, when the more *Western* Parts of it were as yet but thinly peopled ; and that *Asia* itself was not peopled enough to send forth Colonies so very early, as many do unreasonably imagine.

75. It is certain, that there have been Colonies transplanted out of *Asia* into *Europe*, from the *Phœnicians*, *Colchians*, *Trojans*, and others ; out of *Africa*, of the *Egyptians* : And, from the imperfect Accounts which we have of these Migrations of Nations, it doth appear, at least, that there were Migrators, in the most early Times of the World ; and that several Places were made a Seizure of by them, which were not before inhabited at all.

76. It is certain, that *Palestine*, notwithstanding it was such a fruitful Country, was not yet fully peopled in the Days of *Abraham*, considerable Tracts lying then unpossessed ; so that his Nephew *Lot* had full Liberty to choose, either to the Right, or to the Left, and even took, without any Opposition, his Portion in the pleasant Plain of *Jordan* :
And

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And that the Towns thereof, in those early Days, were so inconsiderable, that about Two hundred Years after this, by which time the Inhabitants were not a little multiplied, only *Two* Men and their few Servants, by taking them at an Advantage, were able to extirpate a whole City, Male and Female, Root and Branch; and that, about the same time, *Esau*, with his Family, and a small Retinue, going out of *Canaan* over *Jordan*, did expel and destroy the *Horim*, and possess their Country; And that his Posterity, ever afterwards possessing it, did call it by his Name, *Edom*: Also, that when *Jacob* went into *Egypt*, the Land of *Goshen* was still uninhabited; and that a good while after this, *Egypt* was but thinly, in a manner, peopled, when they complained of the superior Numbers of the *Israelites*, who were not so many, but a small Part of that Kingdom might commodiously contain, and provide for them; nor more than some great Cities, antient and modern, have contained: Also, that after this, the *Phœnicians*, who were driven out of *Canaan* by *Joshua*, did lay the Foundations of several Cities in *Asia*, *Africa*, and *Europe*, without any Opposition; all which is a Demonstration of the gradual Peopling of the World. And some Ages after this, the *Scots* and the *Picts* are said to have found great Part of *Ireland*, and almost all *Scotland*, uninhabited.

77. It is certain, that the *Israelites* are descended from *Jacob*; the *Idumeans* from *Esau*; the *Ismaelites* from *Ismael*; the *Chasdim*, or the *Chaldeans*, from *Arphaxad*, by *Chesed*; and from *Ham* by *Nimrod*; the *Assyrians* from *Asbur*; the *Egyptians* from *Mizraim*; the *Greeks* from *Javan*; the *Canaanites* from *Canaan*; the *Zidonians* from *Zidon*; the *Elamites*, and *Persians*, from *Elam*; the *Medes* from *Madai*; the *Syrians* from *Aram*; the *Moabites*, and *Ammonites*, from *Lot*; the *Arabians* from *Abraham*, by *Keturah*,

Keturah, as to the greatest Part of them; the *Sabeans* from *Saba*. And perhaps some others may be found no less certain than these.

78. The Nations which are of a later Foundation are generally better known to us, than the more antient ones: But, by the very same Characteristics, it will be necessary to judge of the one and the other, and of the Form and Manner of their Settlements. By this means will the Order and Regularity of the original Assignments better appear; and all that Confusion be discovered, which was introduced in the Course thereof.

79. Besides these Nations of the first Foundation, both capital and subaltern, enumerated by *Moses*, according to the Names of their Founders; and which were distinguished, each from the other, according to their respective Lots, in the Division of their Inheritance, and according to their Families, and mutual Consanguinity; there was, likewise, a certain *mixed* People in *Arabia*, which did not at all heed this Distinction: The chief of whom was *Saba*, the Son of *Cush*, and Grandson of *Ham*, of whom came the *Sabeans*; who being mixed, afterwards, with other People, some of them of the Posterity of *Abraham*; others of the Stock of *Shem*, by *Joktan*; and others from a junior Branch of *Ham*; were, thereupon, all called *Arabians*; that is, the *mixed Nation*; forasmuch as *EREB* signifies a *mixed Multitude*. See *Exod.* xii. 38.

80. It is probable, that the *Scythian* Nations, who in their Contest with the *Ethiopians*, and *Egyptians*, for Antiquity, did seem to have the more plausible Pretensions, were originated partly from *Japhet*, and partly from *Shem*: The more *Northern Scythians*, from *Magog*; the *Massagetae*, or *Getae*, from *Aram*, thence called *Arameans* in *Pliny*, who were indeed the nobler *Scythians*. Hence the antient
Syriac

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Syriac Version; which is held to be even older than *Pliny*, hath *Aramæan* for *Scythian*, as an explicative Denomination. See *Pliny Nat. Hist. Lib. vi. c. 17.* and *Coloss. iii. v. 11.*

81. It is probable, that the *Northern Nations of Europe* are most of them descended from some or other of the *Scythian Nations*, whereof there are more than Twenty reckoned up by *Pliny*; but which are all reducible to those Two grand Divisions; as they are of the Stock of *Shem*, or of *Japhet*: And more particularly, that the *Goths* were properly of a *Scythian* Extraction; whence arose the Mistake of some of the Antients, thinking them to be the *Gog* and *Magog* of *Ezekiel*; which Opinion is refuted both by *St. Hierom* and *St. Augustine*.

82. It is probable, that the *Getes*, and the *Goths*, were originally one and the same Nation; for which a Multitude of Testimonies could easily be brought: And that they were not the Descendants of *Magog*, or of any other Son of *Japhet*, or, at least, the far greatest Part of them; but that they were the Offspring either of *Aram*, or some other Son of *Shem*. And most probable it is, that these were the true *Aramæan Scythians*; in whom God did graciously remember the *Benediction* of *Shem*. Thus far the Main is proved at large by our *Sheringham*.

83. It is probable, that the *Magogæan Scythians*, or *Tartars*, were for making their Excursions chiefly into *Asia*; but the *Aramæan Scythians*, on the contrary, or the *Getes* and *Massagetes*, into *Europe*; for most wise Reasons ordered by the Providence of God, both in Judgment and Mercy. The Truth of this is much confirmed by the History of these Nations.

84. It is probable, that *Anacharsis*, the *Scythian* Philosopher, had in so much Admiration by *Solon*, that *Xamolxis*, the *Pythagoras* of *Scythia*, and the Author of the *Scythian Oracles*; *Abaris*, whose Learning

Learning made him, among the Ignorant, pass for a Conjuror; were well instructed in the *Noachical* Traditions and Doctrines: And that there were Priests and *Magi* among the *Aramæan Scythians*; as *Abaris* is said to be a Priest of the Sun (in like manner as all the *Persian Magi* truly were); perhaps by Mistake, from his Custody of the celestial and perpetual Fire; these being, in all Likelihood, not unacquainted with the Mysteries of Religion, which afterwards was corrupted by the *Greeks*, the great Corrupters of Antiquity.

85. It is probable, from all the Accounts of the *Barbaric Philosophy*, the *Cosmogony* and *Theogony* of *Abaris*; the Book of the Mysteries of *Icesius*; the Imitation of the *Scythian Oracles*, by the Collector of the *Chaldaic Oracles*, and the Corruption of those *Chaldaic Oracles* by the *Greeks*; from the Rise of the parabolical and mythological Divinity among the *Scythian Magi*, and *Semnothei*; the Progress of Learning from the *Scythians* to the *Celtæ*, and the *Occidental Nations*; the Principles of the *Celtic Philosophy*, not dissonant from those of *Moses*; their Agreement both with the *sacred Origines* of Nations and Things, and with all the great *Oriental Philosophers*; the Rise of the *Græcic* and *Italic Philosophy* out of these, *Pythagoras* himself having been an Auditor of their Lectures; and from the noble Description of the old *Scythian Manner of Living*, by *Trogus Pompeius*, happily preserved in his *Epitœmizer*, exactly answering to the religious and honourable Simplicity of the Patriarchal Life; that the *Aramæans* of *Scythia* were of the same Extraction as the *Aramæans* of *Syria* and *Armenia*: And that they were all equally of the Stock, Offspring, and School, of *Shem*.

86. It is probable, that the *Getæan* or *Aramæan Scythians* were not a Colony out of *Armenia* or *Syria*;

Syria; but that they were rather the true *Aborigines* of that Part of the Country lying by the River *Araxis*, and about Mount *Caucasus*, or the first Planters and Inhabitants of it after the Deluge; and that the Posterity of *Shem* and *Aram*, in particular, spread themselves thence to the *West* as far as Mount *Amanus* in *Syria*. For it is by no means credible, that they would ever have left the pleasant Country of *Mesopotamia*, had they been originally therein seated, to transplant themselves into a more cold and barren Climate. *The contrary is not only credible, but highly probable.*

87. It is probable, that the *Arimaspeans*, ridiculously feign'd to have but one Eye, and the *Arimphæans*, a sort of *Essenes*, were Two Tribes of the *Asiatic Scythians*, and of the Progeny of *Shem* by *Aram*, very considerable; the former having their Name from *Aram* and *Aspach*, an Assembly or Collection: And the latter from *Aram* and *Pheab*, a Corner or Extremity, thereby perhaps alluding to the Situation of their Country: And that the *Arians*, another Tribe of the same People, as likewise the *Arimæans* of *Hesiod* and *Homer*, might be of the same Stock and Lineage with these: And that the River *Arimaspus*, famous for its golden Sand, might be so called, either because all the *Aramæan* Tribes used at set Times to assemble about the Banks of it; or else that this particular Tribe had their Settlement along the said Banks, not unlike to the Schools of the antient *Hebrew* Prophets, and their Assemblies, by the Banks of the River *Jordan*. There was also one of the Provinces of *Persia*, which should seem to be inhabited by some of the Posterity of *Aram*, rather than of *Elam*. But nothing is to be compar'd with the Incursions of the *Aramæan Scythians*, or the *Getes* and *Goths*, into all the Parts of *Europe*.

88. There

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88. There are probable Reasons, that the Northern Parts of *Europe* were first inhabited by Colonies both out of the *European* and *Asiatic Scythia*: And that some Parts of it were first possess'd by the Posterity of *Gomer* and *Magog*, or by some Tribes of the *Gomerians* and *Cimbrians*, and Clans of the *Magogæan Scythians*; but others lying somewhat more to the South, by those of an *Aramæan* Stock.

89. There are considerable Reasons to believe, that the *Getes* and *Goths*, who were of an *Aramæan* Stem, made their Incursions out of the Northern Parts of *Asia*, through *Sarmatia* into *Scandia*, and other Regions of *Europe*, where they settled themselves: And that some of the *European* Nations are not, in their first Original, the Offspring of *Japhet* (as commonly they are thought to be) but of the blessed *Shem*; whence the true Original of the antient *Gothic* Constitution in these Parts of the World is to be searched for.

90. The original *Sarmatians* were probably a *Japhetic* Colony, from the *Remainders* of the Posterity of *Madai*, according to the proper Import of the Name, observed by Critics, after that some of them, joining themselves to the Families of *Shem*, had given Name to *Media*; while yet their principal Settlement might be in or about *Macedonia*, next to the Posterity of their Brother *Javan*.

91. The Posterity of *Javan*, coming out of *Asia Minor*, made their Settlements in *Greece*; and it is not to be supposed, but that the Three elder Branches of *Gomer*, *Magog*, and *Madai*, transplanted themselves into other Regions of *Europe*: But that several Parts of *Europe*, notwithstanding, did a great while after remain uninhabited; so that the *Aramæan Scythians*, pursuing their Conquest of the *Magogæans*, might afterwards find considerable Tracks

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Tracks of Land uncultivated and unpeopled, which they seized and kept.

92. It is somewhat remarkable, that of all the *Scythian* Nations, the *Sacæ*, who were *Arameans*, were accounted always the most noble; and that there should remain to this Day such honourable Testimonies of their Piety, Justice, Hospitality, Temperance, Prudence, Patience, and Fortitude. And it is not improbable, that the great Successes which they had, both in *Asia* and *Europe*, might in some measure be owing to these, under the Direction of an all-wise Providence: And that the *Saxons*, *Getes*, and others, who, according to the best Accounts extant, came out of *Sarmatia* and *Scandia* into the *Lower Germany*, and thence passed over into *Britain*, and drove the former Inhabitants (who were of *Japhet's* Offspring) into a Corner of the *Island*, were no other than these very *Sacæ*, but mingled, perhaps, somewhat with the *Japhetian* Nations in their several Migrations.

93. It is probable, that these *Sacæ*, or *Sacæans*, who are said to have been originally Shepherds, and so called from their dwelling in *Tents*, after the Manner of the old Patriarchs, were the first Inventors of Poetry, as well as of other Arts, in these Parts of the World; from whom the old *Bards* and *Druids* were instructed; nor they only, but even the polite *Grecians* themselves, who had their *Orpheus* and their *Musæus* from among these, they both being of *Thracia* after the Expulsion of the old *Thracians* thence by the *Sacæ* or *Getes*, who succeeded them, and were from the Addition of *Masac* or *Massac* (a *Tent*, or *Covering*) to their Name called *Massac-Getes*, or *Massagetes*; even as those who possessed themselves of *Sarmatia* were called thence *Sarma-Getes*, or *Sammagetes*: Besides, *Menander* was, by his own Testimony, both a *Thracian*

Thracian and a *Gete*: And very probably not only the old *Greeks* owed most of their Inventions in the Art of War, besides some of the Arts of Peace, to these *Aramean Scythians*; but that also several of the Customs, and something of the Language, of our Ancestors the *Saxons*, are to be learnt from them only. See *Sheringham*.

94. It is probable, that a Part of *Armenia*, called *Sacafenes*, was possessed by these *Sacæ*, who extended their Conquests hither: And that another Part of *Armenia* called *Cholobetene*, and in the *Syrian* Language *Chal-Beth*, was possessed by the Posterity of *Aram*, by *Hul*, or *Chul*, his second Son, the Name being interpreted the *House*, or *Seat of Chal*, or *Chul*; and there being moreover divers Cities in this Province mentioned by the antient Geographers, beginning with that very Name. See *Bochart*.

95. It is probable, that the Mountain *Mafius* took its Name from *MASH* (with the *Latin* Termination *Mafius*) the youngest Son of *Aram*; this being the Western Boundary to the Posterity of *Shem*, and the Eastern to that of *Japhet*: And that the Portion of the youngest Grandson, by the youngest Son of *Shem*, was next adjoining to that of the eldest of the Line of *JAVAN*, the most eminent of the Sons of *Japhet*.

96. There are probable Reasons to believe, that the Posterity of *Askenaz* was settled, not in *Germany*, but in *Bithynia*, and the Lesser *Phrygia*; not only from the *Ascanian* Lake and River, as also from the City called by his Name, and the *Ascanian Isles*; but also from other Remainders of that Name, and Testimonies of Antiquity.

97. It is probable, that the *Chittim*, or *Cetteans*, lying upon both the *Mediterranean* and the *Ægean* Seas, might send Colonies both Ways; and that

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they peopled *Crete*, and the Isles of the *Ægean Sea*, and Part of *Italy*, that especially which was called *Latium*; and is now the *Campagna of Rome*. For this is confirmed by several Testimonies, sacred and profane.

98. From the Testimony of the Antients, especially of the *Jews*, and *Heathens*; from the Reminders of antient Names; from the Interpretation of those Names into the *Greek*, or other Languages of the Country; from the fulfilling of Prophecies, by Nations foretold, under the Names of their respective Founders; and from the Situation and Bearings of the Countries, and the Order and Ranging generally observed according to Seniority, and to the natural Boundaries of Places; the Originals of such of the *Asiatic* and *European* Nations, as are not yet *certainly fixed*, lying at a reasonable Distance from *Egypt* and *Palestine*, may very probably be accounted for. *The learned Conjectures of Bochart, Grotius, and Mede, are Proofs how far this may be carried*: And yet there is a great deal behind, which may be added to them by diligent and judicious Inquirers.

99. One main Reason of the Difficulty of such an Inquiry, besides the Mixture of Nations, is the Confusion of Names, as to several of them at least, who seem to have had the same Founders by *Identity*, or *Proximity* of Name; though their Founders were removed at some Distance of Time and Place, one from the other. Thus the Names of *Seba* and *Sheba* are confounded, and no less than Four Nations, by Affinity of Name, melted into one: And thus *Uz* of *Arabia*, *Uz* of *Syria*, and *Uz* of *Idumea*, are easily mistaken one for the other; whence there is need of a diligent Application to distinguish them.

100. But,

100. But, notwithstanding this, and several other Difficulties, there is no Nation, at this Day, living upon the Earth, but it is very possible to shew how they might be descended from one of the *Three Heads* of Mankind; and to which of these Three they are more related than the other Two; there being Characteristics, by which each of them is to be distinguished.

101. It is not improbable, that *America* may be joined, by an *Isthmus*, to some Part of *Europe*, or *Asia*; at least, there is no Proof to the contrary: But if it be not so now, there are Grounds for a reasonable Conjecture, that it was not always divided from our Continent; but that either the Southern Part of that Continent, as about *Nova Guinea*, might be peopled from the South East of *China*, or the *Northern* Part of it, from the *Northern* Part of *Europe*.

102. Seas, Rivers, and Mountains, are the ancient Boundaries of Countries and Nations: And according to these were the Nations of the Earth divided, from the Beginning. Wherefore, according to them must a Judgment be made, in all Inquiries of this Nature, that a right and just Circumscription may be made, as nearly as possible, of each Place and People.

NOTES *upon* GEN. X.

Ver. 1. **S**HEM] In the Generations of the World hath deservedly the first Place, as the Successor of *Noah* in the Divine Peculium, and, in Token thereof, bearing by Prophecy the *Name of God* in *his Name*. This is the Sixth Time that he is named *First*; which could never have been

been but for some evident Reason. See Chap. v. 32. Chap. vi. 10. Chap. vii. 13. Chap. ix. 18, and 23.

The Sons of *Shem*, who, when the Nations were divided, were made *Heads*; no Notice being taken of any others who might be aggregated to them; are, 1. *ELAM*, from whom not only the *Persian Empire*, in Process of Time, took its Rise; but what is far more considerable, the Worship of the true God, as Dr. *Hide*, in his very learned Book *de Religione Persarum*, has shewn at large, was, with the *Noachical Traditions*, preserved for a long time: Nor doth it sufficiently appear, that ever his Posterity, even to this Day, have once departed from the Belief of the *Unity* and *Spirituality* of God; notwithstanding the vulgar Objection of *Pyrolatry*, or worshipping Fire; or that they have persecuted the true Worship and Worshipers. Wherefore, in his Name there is *Eternity* included, from the Blessing of the *God of Shem*. 2. *ASSUR* is also *Blessed* according to his Name, and the Father of a great and potent Monarchy; the long Duration of which, above any other, must have been no small temporal Felicity, as if his Name had been given by Prophecy. 3. *ARPHACSD*, or *Ar-Phac-Sad*, the First expressing a *Lion*, the Second a *Vessel* for the anointing of Kings, and the Third, the Softness and Effeminacy of the *Breast*; as also a Demon, or a ministring Spirit; all which was most exactly fulfilled in his Descendants the *Chaldeans*; besides what other respect it might possibly have to his Person and Family. 4. *LUD*, the Father of the *Lydians*, whose *Nativity*, or *Generation*, was blessed in a very signal Manner; by his Lot falling in so wealthy a Region, as that which, with the Riches of the River *Pactolus*, had all manner of Plenty whatsoever; the King thereof having been supposed

posed to be the richest King in the World. And, 5. ARAM, the Progenitors of the *Arameans*, or *Syrians*, if not also (as some suppose) of the *Armenians*, is interpreted *Sublimity* or *Height*: And whether this respects either the Country, or the Inhabitants of it; whose *Loftiness* of Mind, and *Craftiness* of Wit, have been both taken Notice of by Authors, the Interpretation may well enough be defended.

Ham.] He seems, by the *Greeks*, to have been called Ζῆς, from Ζῆω, as *Ham* or *Cham*, from *Hhamam*, to be *Hot*; as possibly signifying the Predominion of *Heat* in him, above his other Brothers. For him whom the *Greeks* call ZEUS, saith *Herodotus*, the *Egyptians* call HAMMON. And *Egypt* being a principal Part of his Portion, it is not strange, that he should be there deified by his Posterity. See *Bochart*, *Stillingfleet*, *Patrick*, &c.

The Sons of HAM, who were Chiefs in the Division of Nations and Languages, are these Four: 1. CUSH, the Father of the *Ethiopians* and *Abyssinians*; in whose Name is expressed *Blackness*, as the Birth of *Heat*, in his Father *Ham*. 2. MIZRAIM, the Founder of the *Egyptian* Monarchy; his Name comprehending the Division of the Two *Egypt*s, the *Delta* or *Deltoides*, and the *Thebais*; and signifying such *Streights*, or difficult Passages, as those wherein the Children of *Israel* were entangled, *Exod.* xiv. 3, 10, 11. not without a manifest Allusion, also, to the *Egyptians* afflicting the People of God; from a Radix, which imports to *streighten*, to *afflict*, and to *bind*. Also the Dual Number, in his Name, is interpreted as respecting the Division of the Properties of Nature, into *Good* and *Evil*; *Egypt* being, from all Antiquity, eminently famous for both. 3. PHUT, the Chief of the *Libyans*, and *Mauritanians*, being the same

Name as *Crassus* in *Latin*; as derived from a Word which signifies to *fatten*: Hence *Phatem*, *Fatem*, is in the *Hebrew* as much as *fat*, or *fatted*, and *Pbutam*, the *Fat*, or the unctuous Part; and hence also, possibly, may come the *English* appellative *FAT*; there having been observed several Monosyllables in our Language, which are of *Hebrew* Extraction. And that this was a Name of much Eminence, for a good while after, appears from its entering (even as *Bel* or *Baal*) into the Composition of several other Names, as *Pbutipbar*, or *Pbutipherah*, &c. *Gen.* xxxvii. 36. *Chap.* xxxix. 1. *Chap.* xli. 45, 50. *Exod.* 6. 25.

4. CANAAN, of whom the Country of *Canaan* took its Name, and who was thought so considerable, as to have even his Father denominated from him, by way of Title, *the Father of Canaan*, is, by Interpretation, a *Merchant*. And hence, whereas we translate *Zechar.* xiv. 21. *There shall be no more the Canaanite in the House of the Lord*; the Vulgate rendereth it, *Non erit Mercator*; so also the *Interlineary* of *Montanus*, and some others, very agreeably to the Text, and to the Completion thereof in our blessed Lord, *Mat.* xxi. 12. *John* ii. 15, 16. where the *House of Merchandize* has a manifest Allusion to the Prophecy of *Zechariah*. And both the Targums of *Jonathan* and *Onkelos* render *Gen.* xxxviii. 2. not the *Daughter of a certain Canaanite*, but of a certain *Merchant*.

Of the Grandsons of HAM by CUSH.

It is observable, that these Names seem all to relate to some military Transactions, or Dispositions; as *Seba*, to the *taking* or being *taken* in Battle: *Havilah*, which comes either from a Radix, expressing Power, Victory, and Riches; as also Music and Dancing; or else from one which signifies the labouring

ouring Pains in bringing forth; and Strength of Nature to bring forth; to the *Labours* and *Triumphs* of a victorious Champion: *Sabtab*, to the encompassing about a lesser Number by Stratagem, to the besieging of fortified Places, to Lines of Circumvallation, &c. *Raamab*, to the Shout of an Army ready to fall on, to the confused Noise in the Midst of the Battle on both Sides, and to such as may deserve the Name of *Belli Fulmina*, the Thunderbolts of War; which is the genuine Interpretation of this very Name: *Sabtecha*, to the Cause and the End of the War, or of the Destruction therein committed; as being a compound Word, which may bear in it the *Cause*, or Occasion of *Slaughter*, the *Motive of Smiting*, and the *Efficient*, or the Compasser and Manager of the Enterprize: *Sheba*, to the Subjection and *Transportation* of the Conquered, or their being led by the Victor into *Captivity*: And lastly, by *Deda*, to the *solitary* and *disconsolate* State of the *Captives*, thus transported by him; or perhaps to the *Judgment* of God in deciding the Event of the War; that is, supposing the Original to be *Chaldaic*, and to signify *who judgeth*. As for most of the other Names in this Chapter, they having been, probably, after the Confusion of Tongues, it would be a vain Attempt to pretend to discover their Originals, without knowing so much as the Language, or Dialect, from whence they were derived, or the Reasons for the Imposition of such or such a Name. For in that Family only, where the original Language was preserved, this is to be expected: And in that, also, it is frequently very difficult (if possible) to be found.

The Four Cities of NIMROD, Belus. Gen. x. 10.

1. *Babel is Confusion*, and there is somewhat, *even* in the natural Formation of the Word, which some

have observed to express a confused, disorderl, Noise; where the Organs of Speech are obstructed and so one is forced to begin again several times, without perfecting what was in the Mind to be brought forth.

2. *Erech*, by its Name ought to have been a City extended far in *Length*, and also, by its Situation, *healthful*. It is generally thought to have been the old *Edeffa*, seated by the Banks of the *Euphrates*. *Jonathan* accordingly renders it *Hadas*, or *Hadas*: So also the *Jerusalem Targum*. It is written these four Ways at least, *Erech*, *Arac*, *Arachas*, and *Arca*.

3. *Accad*, or *Accadia*, must have been a City in a Plain, or Valley well *watered*; so called, either from the Sign *Aquarius*, if that Distribution of the *Zodiac*, by Astrologers, into Signs, be so antient; or else from a *watering* Pot, which is *Cad*, whence the *Latin Cadus*: It was seated by the River *Tigris* advantageously; and became thence a royal City, or Metropolis, and the Head of that Colony, being made strong by Art and Nature. From which it took the Name of *Nisibis*, or *Netzibin*, and the Province belonging to it, that of *Nisibena*, and *Nisibena Constantina*: Forasmuch as *Nisib* is interpreted *Captain of the Host*, or *Prefect*, as also a military *Station*, or *Garison*; and in the Plural *Netzibin*, according to the *Chaldee* (*Netzibim* in the *Hebrew*, 2 *Sam.* viii. 14.) *Garisons*, and their *Prefects*; because they did all depend upon this, as the Principal; and thence Two of the *Targums* have rendered it by this very Name, which is a Plural, it being also divided, as into several Cities, by Branches of the River passing through it, according to the Description thereof given by *Benjamin* in his *Itinerary*, in whose Time it still retained that Name. Thus this City, by the Choice
of

of its Situation, continued above Three Thousand Years a flourishing City, *Civitas magna, fluviiſque potens*, the Strength thereof being upon the *Waters*, till about the End of the Twelfth Century at least. *Strabo, Ptolemy.*

4. *Calne*, or *Chalane*, or *Calane*, or *Calanne*, a famous Mart in the Time of the Prophet *Amos*, about Fifteen hundred Years after its Foundation, bordering upon the *Euphrates*; which, being rebuilt by *Seleucus*, was called *Seleucia*; and, standing near the Place of the *old Babylon*, has been by some mistaken for it. This seems not to have been, at first, inhabited by any one distinct Tribe, or Family of the *Hamites*; but rather, according to the Import of the Name, by a Collection out of them all. But there being no less than Nine Cities, all bearing the Name of *Seleucia*, by the Imposition of *Seleucus Nicanor*; this *Babylonian Seleucia*, the old *Calane*, changed its Name again, into that of *Ctesiphon*. For thus *Jonatban* upon the Place: *Ctesiphon in the Land of Pontus*; and the *Jerusalem Targum*, *Ctesiphon in the Land of Babel*; and *St. Hierom*, *Calane is that which is now called Ctesiphon*. Since which, in the Itinerary of *Benjamin, Tudalensis* is called *Rakia*.

The Four Cities of ASSUR. Gen. X. II.

1. *Nineveh*, according to the Interpretation of its Name, a most pleasant and *beautiful Habitation*, was commodiously seated upon the River *Tigris*, or *Hiddekel*; whence it flourished, as the Head of the *Assyrian Monarchy*, for Eighteen hundred Years; and was, for certain, the largest and most populous City of the whole World. Neither was it left out of the *particular* and *extraordinary* Providence of God; from the Blessing of their Progenitor, which descended upon the Inhabitants thereof,

of, even upon all the Children of *Affur*, blessed of his Father *Shem*: Till, by the just Judgment of God, the Seat of the Empire was at length thence translated to its Rival *Babel*, or *Babylon*; leaving only a small Memorial thereof built out of its Ruins, even as there is of *Jerusalem* also, which at this Day is called *Mosul*.

2. *Reboboth*, or *Roboboth*, very pleasantly seated upon the Banks of *Euphrates*, and taking its Name either from the *Largeness* of the River at that Place, or the *Largeness* of the Streets, or from both, as the plural Termination may imply, was, even in the Twelfth Century, a beautiful and large Town, with pleasant Gardens and Orchards round about it, retaining still the Name of *Rababab*.

3. *Calab*, or *Calach*, is interpreted *Opportunity*; and so, according to the Name, should have had a convenient Situation somewhere in *Mesopotamia*, probably near the Confluence of the Two great Rivers, for the Benefit of Merchandizing; whence, afterwards, there might be several Colonies. Hence *Colchos*, and the Region of *Colchis*, and the Inhabitants *Colchi*, the *Colchians*; not that these were in *Affyria*, but that they were descended from the same common Father, the Founder of *Calach* (the *Affyrian*) or *Colchos*. There was a Region in *Mesopotamia*, called *Calcitis*, and the City *Calchis* in *Syria*, as likewise another of the same Name in *Arabia Felix*. Hence also *Colchis*, a Region near *Pontus*; and *Colchi*, a Mart in *India*, within the *Ganges*; all which seem to have been Colonies from this one. And whether *Calacine*, near the Head of the River *Tigris*, not far from *Affyria*, be the same, or another, is not certainly known; but most probably it took its Name thence.

4. *Resen*, must have been a fortified Place, situated in the Midst, betwixt *Nineveh* and old *Calach*,

or

or *Calachine*, for bridling the Subjects; being, by Interpretation, a *Bridle*. Some take it to be the same with the *Bessara*, or *Bessera*, of *Ptolemy*; but the *Greek* Interpreters give it the Name of *Dasem*, or *Dase*, perhaps by the Mistake of one Letter for another; for that there ever was a Place of that Name, it appears not. It is made by the most learned of the *Jews* to be that *Talassar*, which was subdued by *Sennacherib*.

Of JAPHET and his Sons.

As HAM was the *Jupiter Hammon* of the *Heathens*, so was JAPHET made their *Neptune*, a Name having the very same *Radix* as JAPHET; with this only Difference, that the former is *Active*, and the latter *Passive*, being in the Conjugation *Niphal*, and in Allusion to *Japhet's* Blessing, *Niphtba*, or *Nepta*, to be enlarged. Thence the Epithets of *Neptune*, saith Bishop *Stillingfleet*, are *εὐρύσεπρος* [large-breasted]; *εὐρύωψ* [large-sighted, or seeing far,] and thence perhaps the Name of EUROPE; *Εὐρωπαϊς* [as the Portion assigned to *Japhet*]; *Εὐρυκείων* [enlarged in Empire]; all alluding to the Name JAPHET. *Orig. Sacr. B. iii. Ch. v. § 3.* Thence also, by the *Greeks*, he seems to be called *Ποσειδών*, from the *Punic Pasitan*, *Bochart*, *Phaleg. lib. i.* which signifies *large* and *broad*, *Εὐρωπαϊς*, *Europus*; and *Europæus*] that is, large to the *View*, or appearing to be of a vast Extent; or the EUROPEAN, or Founder of EUROPE. For which also are not wanting several other collateral Evidences.

And as *Japhet* carries the Blessing of *Enlargement* in his Name; he begets GOMER his First-born, that is, one *perfect* and *consummate*; and that both as to Integrity and Ability; the *Radix*, whence it is derived, signifying first a Degree of Perfectness in the Subject, and then next a Communication
of

of the same for *Instruction*. For GOMER is both a *Finisher* and a *Teacher*; as if he were originally designed, by it, to be, under his Father, an Instructor of his Brethren; and the Son was to finish, and perfect, what the Father had begun. Thus in him, as in the eldest, was the *Excellency of Dignity*, and the *Excellency of Power*, in the full Latitude of it, inherited from *Japhet*. *Camden* thinks the *Cimmerii* to be descended from *Gomer*; and that the old *Britains* were also of his Progeny, because the *Welsh*, still call themselves *Cumero*, *Cymro*, and *Kumeri*; as it were, denoting them Descendants from *Gomer*: But this is confuted by *Sberingham*, *De Anglor. Gent. Origine*, Chap. iii. § 2. and Chap. xvi. § 3. There are, nevertheless, in several Parts of *Europe* and *Asia*, some Remains of this Name found; concerning which, *Bochart*, *Capellus*, and others, may be consulted. The *Atlas* of the *Heathens*, who was Son to *Iapetus*, that is, to *Japhet*, and feigned to be a chief Pillar of the Earth, or its Supporter, may allude to him, who hath the first Place in the Generation of the Nations of the Earth; whom his Posterity might thence represent, as bearing up the World. But the next is *MAGOG*, who is *covered*; as if he were not at first to appear much; or *covering*, that is, concealing something to be hereafter manifested. It may also be interpreted *oblique*, or crooked: And how, both in one and the other Sense, this may be agreeable to his Posterity, will not be very difficult to judge. *Magog* is, by the *Greeks*, transformed into *Prometheus*, the Son also of *Iapetus* (says Bishop *Stillingfleet*). This will make it probable, that *Magog* was the Son of *Japhet*, as *Prometheus* of *Iapetus*; and that the Posterity of *Magog*, as *Prometheus* was placed about *Caucasus*, where *Prometheus*, is feigned to lie: And the eating of *Prometheus's* Heart is
only

only an Interpretation of *Magag*, which, apply'd to the Heart, signifies to *waste away*, and *be consumed*. MADAI, the Father of the *Medes* (and of the *Sarmadai*, or *Sarmatians*), is interpreted one who *measurcth*, either from his eminent Skill in Weights and Measures; or from his exact Justice, or for some other Reason: And to this might allude (a) the Hand-writing on the Wall, by which the Empire of the World was translated from the *Babylonians* to the *Medes*. JAVAN, the Father of the *Ionians*, or *Greeks*, is interpreted *Wine*; and it is well known to all, how much the Love of Wine, both antiently, and to this very Day, has been ever the Character of that People, and thence proverbially used. And if there be any thing in St. Hierom's cabbalistical Interpretation of this Name, with respect to the *Greek* Philosophers, I know not: But this is not to be doubted, that Wine *maketh to speak all Things by Talents*, Esdr. iii. 21. and so may properly also be accommodated to them, and to their *Eristical* manner of philosophizing. TUBAL is interpreted the *habitable World*: And no Wonder it is, that he is the Father of the *Spaniards*, who put in so large a Claim to it; besides his Portion with the *Tibalenes* and *Tibarenes* of *Scythia* (which is more uncontested), who were a sort of *Scythian Cosmopolites*, affecting Travels and Merchandize. MESECH, as approaching nearest to the Name of his Father, is interpreted a *lengthening* (or stretching) out; and by the Affinity of the Name, the antient *Moschi* in *Mela*, and the present *Muscovites*, should be of his Posterity. THIRAS, or *Tbirax*, as the seventh and last Son of his Father, may be interpreted a *Darling*, or a favourite Child, kept under his Father's Wing. From whence the

(a) Dan. v. 5.

Ibracians, as also the *Trojans*, are thought to have descended, and to have taken, at first, their Name : And in every one of the Seven Sons, the Blessing of their Father, which *Noah* pronounced upon him ; each hath been signally fulfilled, as it would not be difficult, from both antient and modern History, to declare.

DISSERT. XIX.

Conjectures upon the Genealogy of ABRAHAM.

Gen. xi. 10.

I. **T**HE great *Shem*, upon whom the Blessing of the Covenant descends (he standing as did *Seth* in the old World), is made to transmit the same in his Third Son, who is called ARPHACSHAD, or ARPHACSHAD. This seems to be a compound Name, derived from Three radical Words, which might have some Allusion to the Three Heads, or Roots, of all the Families of the Earth, as at that Time comprehended in the *One* Family of *Noah*. AR, representing the wild and strong Nature of *Ham*, and his Seed ; as here exemplified in the Person of his Grandson *Nimrod* : PHAC, symbolizing, not unfitly, the Grace of God poured forth upon the Head of *Shem*, and his Seed, as *Oil*, or the overflowing Blessing, which was to proceed from him upon his Brethren. SHAD, expressing the Fecundity of Nature, in the Spreading of *Japhet*, and his Seed, by the Blessing of the *Breast* and the *Womb*. For the First might be compared to a raging *Lion*, for his savage Qualities, and his Affectation of Empire ; the Second to a *Cruise of Oil*, for his being called and separated by God to fulfil his Will ; and the Third to the *Breast*, for a more soft and civilized Manner of
Life,

Life, than the First, but not so good as the Second. So hereby we are, it seems, to understand, that the *Name of God* in *Shem*, was to be the *Centre*, whence the Blessing should flow both to the Right and to the Left; that so not only *Japhet* should dwell in his Tents, and receive of his *Oil*; but that also all the Generations of the Earth should be blessed in him, through that Name which the *Jews* call *Shem-Hammepborash*, the *expressed* Name of God, the *Nomen mirificum*, which they count unlawful for any but the High-Priest to utter; and that but once a Year, reading always for it *Adonai*.

2. Hence the Grandson of *Shem* is called *SALAH*, that is, one who is *sent*, or one having a *Divine Commission*; and as he was Contemporary, and equal with *Nimrod*, standing in the same Degree, as directly opposite to him in the Line of the Covenant, it is not improbable, but he might be really, according to his Name, *sent of God*, to reprove in his Name the Tyranny and Usurpation of that *Hunter of Men*; and to bear a Testimony for Truth and Righteousness. And, accordingly, in some of the *Eastern Writers*, as the *Arabic Historians*, and *Apocryphal Pieces*, he is called *Sala the Prophet of God*; as if the Notice of it, as well as of the prophetic College of *Shem*, had been preserved from ancient written Tradition.

3. If this were so, then he might give a Name to his Son, by Prophecy, which might be both for a Memorial of the *Separation*, which was then beginning, already, to be formed betwixt the Posterity of *Shem*, and that of *Ham*; and also for a Sign of a peculiar People from him to *arise*, with whom the Covenant of *Adam*, *Noah*, and *Shem*, should be established; and who were to be planted on the *other Side* of *Euphrates*; and have there the Oracles of God committed to them. So *Salah*, the *Messenger*

ſenger (or Angel) of God, begets *HEBER*, a *Pilgrim*, or *Paſſenger*; preſignifying, that his Seed ſhould not abide in the Country of their Fathers, but ſhould *paſs over* into one prepared of God for them, and which was to be the Shadow of the heavenly one. His Father was doubtleſs a Man of Renown in the holy Line, and one of the Princes; though his Name only remains with us. But more eminent than his Father, or Grandfather, was *Heber*: Whence the great *Shem*, in the former Chapter, is intitled, the (a) *Father of all the Children of Heber*; as if ſomewhat very remarkable, and prophetic, were contained in that Name; as indeed there is. There is yet another Reaſon given by *Abarbanel*, and other learned *Jews*, for this Title; and that is, that all *Heber's* Children were educated in the *School of Shem*; which they will have ſubiſted till the Days of *Abraham*, and longer. For, in the *Hebrew*, the Title of *Father* is ordinarily given to Inſtructors and Teachers; and eſpecially to the firſt Founders and Chiefs of any Inſtitution, mechanical or liberal.

4. Now that *Heber* alſo, having therein been ſufficiently inſtructed, became afterwards himſelf a Maſter; and by that means a principal Inſtrument in (b) preſerving both the primitive Religion and Language (which therefore from his Name took its Denomination); has been believed by many, both *Jews* and *Chriſtians*; after the beſt Examination they could make into the Reaſonableneſs of this Tradition. The Truth is, he fell into very difficult Times for the well executing ſuch an Office; ſince no ſooner did he ſee the Increate of his Family, by the Birth of his Son *Phaleg*, or *Peleg*,

(a) *Gen. x. 21.*

(b) *Buxtorf. de Ling. Hebr. Conſerv. Alting.*

but he could not avoid seeing the Dispersion (if not the Extinction) of a School, or Assembly, to which all the Children of *Shem*, and *Japhet*, are said to have resorted; because every Man must needs discern, that when the Auditors were not only dispersed, but were also so *divided* in their Language, as not to understand one another; it was then no longer possible, either for the Master to teach, or the Disciple to learn.

5. However, among as many as did retain the *old*, or the *Hebrew* Language, there is no Reason at all to doubt, but *Heber* continued still the same Care towards them as before; though (it might be) not always with the like Success: Since *Terah*, for certain, did fall into Idolatry; by his Observations on the heavenly Bodies, being led, in all Likelihood, to pay them a *secondary* Worship, as *second Causes*. Whence *Abraham*, having been taught by his Father, this *Astral Idolatry*, was convinced, they say, of the Vanity thereof by the Lectures of *Heber*; in whose School they suppose him, not only to have for some time studied, but to have distinguished himself as his very chief Disciple, or as the proper *Peculium*, or *Segullah*, of *Heber*. And this is no improbable Reason given of the Derivation of this Patriarch's Title, *Hebri*, an *Hebrew*, or an *Heberite*; even notwithstanding any other concomitant Ground for it, by some objected; as in a set Discourse the learned *Buxtorf*, to omit others, has sufficiently shewn. Thus the Name of *Heber* seems as well grounded, as that of any of his Predecessors.

6. As for the Son of *Heber*, who was born at the Time of the great Confusion at *Babel*, there can be no Doubt concerning the Imposition of his Name, the Occasion of it being clearly expressed; which otherwise might have remained as obscure as

any of the rest. But now it will serve for a Key to the Explication of some of them. For there is a manifest Progression in the three Names of *HEBER*, *PHALEG*, and *REU*; which seem to relate all, for the same Reason that one does, to some eminent Appearance, or Transaction in the World, about the Time of their several Births. For the first of these imports no more than a *Passage*, which is no Breach of Society, or Friendship: But the second a *Division*, such as is the Breach of the Society, when it is broken into several Cantons or Parties; and the third such a *Fracture*, as must render any Reunion impracticable. From which it will seem, that *Heber* was born about the Time that the Journey was taken under the Conduct of *Nimrod*; *Phaleg* at the Time of the miraculous Disappointment of that Enterprize: and *Reu* about the Time that their several Settlements were fixed. For *Rheu*, or *Ragha*, if his Name had any Regard to that Time, must be derived from a Word, which is used commonly to denote the breaking, or bruising to Pieces, and that even in order to a new Settlement, as *Psal.* ii. 9. and xlv. 2, &c. being thence likewise transferred to signify Government, and absolute Power; and perhaps also in the Family of *Heber*, there might be a Division, or Rupture, about the same time, the Issue of *Phaleg* and (a) *Joktan* not agreeing to live together; the one liking to live in *Tents*, but the other in *Cities* with *Nimrod*: Possibly also there may be in it an Allusion to the Word *Rebu*, [i. e. *his Companion*] which is twice used in the short History of the Tower of *Babel*, some pronouncing it *Regbu*, others *Ragau*, others *Regnbu*, others *Rechu*, others *Reggbu*, and others *Reu*, wholly leaving out the Guttural, and Aspirate. Nay,

(a) *Gen.* x. 25.

Farther,

Farther, it might signify, that God would raise up *Rebu* in the House of *Heber*, as *his Shepherd*, or *his Companion*, who should lead his People as *Sheep*, and *bruise* his Enemies with a Rod of Iron. And this *Reu*, the Seventh from *Noah*, even as *Enoch*, the Seventh from *Adam*, might prophesy of the Day of *Christ*; and, according to his Name, foretel *Him* that was to come, appointed to be the *Bruiser* of the diabolical *Head* in Nature, and to be the *Shepherd*, and Saviour of his People. So the true Religion was maintained for Seven Generations at least, uncorrupt in this Branch of the Family; as is generally agreed by the Antients.

7. But the Church of God, in his Days, appearing very small through the general Defection, which then was made by great Numbers, who chose to dwell rather in the Cities of the King of *Babel*, than to sojourn in the Tents of the Righteous, there was born to him a Son, to whom he gave the Name of *SERUG*, which is by Interpretation a *Vine-Branch*; as expressing thereby, both the low and tender Estate of the holy Peculium, at that Time, and the Prospect of its future flourishing State; first under the Patriarchs, then under *Moses* and the Prophets, and lastly, and principally, under the *Messiah* the true *Vine*, and the *Branch* of Righteousness. It is nevertheless strongly pretended, by some of the learned Antients, as *Eusebius*, *Epiphanius*, and others, that the original Religion began first to be adulterated by him, in Compliance with the growing Evil of the Times.

8. And to him was born a Son, the Interpretation of whose Name is hard indeed (I mean to the *Europeans*), but which relates to the Long-suffering of God; large *Nostrils*, or a full *Nose*, being constantly put, according to the symbolical Characters of the *Hebrews*, for Patience and Longanimity.

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This may very aptly have been the Original of the Name NAHOR in the holy Family; for which there was a visible Occasion, both in that and in the succeeding Generation: And hence it is no Wonder, that we have the Two NAHORS, as answering to *Nabarim*, even the Father and the Son of a noted Idolater, recorded in Scripture.

9. As for this TERAH, or *Thera*, there appears somewhat in his Name not very favourable to him; forasmuch as it hath the *Moon* for its Radix, and may thence be interpreted an *Observer of the Moon*, or a Soothsayer and Calculator; whereby his fatal Curiosity is generally supposed to have seduced him, by Astrological Observations, into certain idolatrous Practices and Superstitions of worshipping the Creature, together with the Creator.

10. Now to him were born Three Sons, answering, in some sort, to the Three Sons of *Noah*, that is, *Nabor* to *Japhet*, *Abram* to *Shem*, and *Har-ram* to *Ham*. And thus ended in him the first *Æon* after the Flood: And the second began in *Abram*, now called by God *Abraham*.

11. Whose Name is generally interpreted an *High Father*, which I hardly know the Meaning of, or what Occasion there could be for giving it to him, rather than to either of his Brethren. I am therefore more inclined to believe, that *Terah*, observing in his Son somewhat truly sublime, and the Rudiments of a great *Genius*, did thence undertake to prognosticate, that he would one Day become AB-RAM, an *High Doctor*, or one acquainted with the sublime Mysteries of God and Nature, and favoured with Divine Communications. And by the Names given to his two other Sons, if he had Skill in the Astrological Magic, or *Chaldean Arts*, it will not appear strange, that he should thereby endeavour to express something
of

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of their special Signature and Genius, as the same was thought to be seen by him, ἐν ταῖς πλάκεσιν ἑρπύλαις, in the *Celestial Tables*, comprehending also both their Persons and their Posterity, as if the one were properly *Jovial* and the other *Martial*; indicating the kind and benevolent Nature of the Planet *Jupiter*, in the Name NAHOR, and the fierce and angry Nature of the Planet *Mars*, in the Name HARAN. And in favour of this Opinion it may further be added, that the Name of ABRAM might by his Father be referred to the highest of all the Planets, or the *High Father* of the Planetary Gods, well aspected at his Birth, and Lord of his Geniture. And it is true, some have so mightily doted upon this Art, as even to ascribe to the Influence of the Planet *Saturn* the whole Religion of his Posterity, as their *Saturn-day* Sabbath, Laws about Agriculture, Circumcision, Sacrifices, and the rest: Neither do they stick here. But let this suffice for the present.

DISSERT. XX.

Of the Grove and Oratory of SICHEM; and the Sanctuary of ALLON-MOREH.

GEN. xii. 6.

I. **T**HIS *Place of Sichem*, as we render it, or MACOM-SICHEM, by way of Eminence, so denominated, even as God himself is likewise called HA-MACOM, is not a little remarkable in History, on account of several notable Facts, of which there will be Occasion hereafter frequently to speak: For as it was the Place where, the Glory of God appearing to this our Patriarch, the Friend of God, solemn Worship was by him, in Acknowledgement

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ment thereof, by Faith, offered up; and the Place where he, for the perpetual Memory of so great a Favour, erected his *first Altar*, in the Land, which, by the *supreme Proprietor* of it, was engaged and made over to him and his for ever, and which thence came to be called *the Place of the Altar*; he thereby dedicating the said Land to the one true God, and taking, at that very Time, an Earnest, as it were, of the Donation thereof, for Conveyance of the same down to his Heirs and Descendants: So most certain it is, that out of Veneration to this great Father; the Place of his first Settlement here was ever after, for more than Two thousand Years, held to be a *Place of Memorial*, and a *Conventiculum Dei*, or a Place of Meeting with God, to which several Names, in Process of Time, were given. Sometimes it is called the *Place of Sichem*, sometimes the *Place of the Altar*, and sometimes the *Sanctuary in Sichem*; in all which Variety of Expressions, there is very little real Difference, if any at all: The Name of *Sichem*, or *Shechem*, is here given it by way of Anticipation, that City being not yet founded: But the true Name which was given it by *Abraham*, was *Moreh*, or *Allon-Moreh*.

2. It is interpreted, by our Translators, the *Plain of Moreh*; by *St. Hierom*, the *illustrious Vale*, or Plain; and by the *Jerusalem Targum*, the *Valley of Vision*; because of the Vision of the Glory of the Lord, which was here seen by *Abraham*, presently after he came out of *Haran*, or *Charran*, hither. But others render it the *Oak of Moreh*, or the *illustrious Oak*, or the *big Oak*: And it is more than probable, that there was in this Place a very famous Oak, or Tree of long Duration, under which (a) *Joshua* afterwards erected a sacred mo-

(a) *Joshua* xxiv. 1. 25, 26, 27.

numental Pillar; and where the (a) *Shechemites* created themselves a King, out of the Respect which they bore to a Place, where the grand Patriarch of their Nation had first received the Donation of the Country, with the Investiture therein, by the solemn Rite of Sacrificing. The Word *Elon*, or *Alon*, or *Allon*, as it is differently pointed by the *Masoreths*, the *Greek* Interpreters do render by Δεῦς; whence came the Name of the *Druids*, as is very well known; and according to which, *Abraham* will have been the *first Druid*. The known Etymology of it is from *Ail*, or *El*, denoting Strength, Firmness, and Diuturnity: And thence, because, of Trees, the *Oak* is held to be the strongest and firmest, it is mostly interpreted of this Tree, yet not always, the Translators being herein somewhat inconstant, and generally not very consistent with themselves. Sir *Thomas Brown*, whose Opinion in Matters of this kind is certainly not to be despised, will have it to be not the common *Oak*, which prospers so in these *Northern* Regions, but that kind of *Oak* which is properly named *Esculus*, and is ever green and flourishing; the Acorns whereof are the sweetest of any *Oak*, and taste like Chestnuts; and so producing an edulious, or *esculent Fruit*, serving for the Food of Man, is thence called *Esculus*. The Groves, of which frequent mention is made in Scripture, are thought, by him, to have consisted of this sort of Oaks, which are found, at this Day, to grow in *Palestine* and *Syria*: And it is moreover probable, that it was more than one single Tree, by which this Altar was built, though one perhaps might be taller and greater than all the rest, distinguished by the Name of the *sacred Oak*, or the *Sanctuary of the Oak*: Yea, that there was a Grove of them planted

(a) *Judges ix. 6.*

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in this famous Valley, which thence was properly named *Allon*, or *Aulon*, being the Corruption of *Elon*, which is in *Latin Esculetum*; that is, an oaken Grove, or a Forest of ever-green Oaks. To confirm which, that diligent Botanist *Bellonius*, in his Journey from *Jerusalem* to *Damascus*, makes mention of Hills which he saw covered with these ever-green Oaks; who nevertheless (as the same Author also observes) taking a very particular Notice of the Trees and Plants of *Judea*, could not any-where observe the vulgar Oak, as the *Robur* and the *Quercus Sylvestris*, concerning which Mr. *Evelyn* hath, in his *Sylva*, so well written. *Brochardus* also, and other learned Travellers, are herein agreed: And the sacred Groves which *Hezekiah* cut down, are hence thought, by the most knowing, to have chiefly consisted of this kind of Oaks. For as, of all other Trees, the Oak was held to be the most sacred; so of all Oaks, the *esculent* Oak was ever held in the greatest Esteem, being that kind of Oak, which from *Virgil* appears to have been consecrated to the supreme Deity of the Heathens. And of this kind seem likewise to have been all the *Fatidical*, or *Oracular Oaks*, of Pagan Antiquity, derived from the superstitious Abuse and Imitation of the Practice of this Patriarch; and the abominable Corruption of the old Patriarchal Religion.

3. No Doubt, I think, can be made, but that this Plain or Grove of *Moreh* was a fixed Place of public Worship, soon after the Conquest of *Canaan* by the *Israelites*; and as the sagacious *Mede*, in a peculiar Discourse on this Subject, has brought no contemptible Arguments to shew, that it was indeed a *Proseucha*, or an open Oratory, according to the Pattern of which, the *Jewish Proseuchæ*, in After-times, were set up, the Observations which I have to make concerning it, are these; viz.

I. It

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I. It was the very first Place in the Land of Promise, where the *glorious Shechinah* appeared, and where the first Oratory, or Place of Worship, to the true God was erected.

II. It was consecrated both by *Abraham*, upon his first Entrance into the Land, and afterwards again by his Grandson *Israel*, after his Return out of *Syria*, in the burying of the Relics of Idolatry and Superstition found in his Family, he having hid them under the (a) Oak, which was by *Shechem*.

III. It was the Place where *Abraham*, after his Return out of *Egypt*, being laden with great Riches, presented himself before the Lord, and paid his Vows by most solemn Invocation of his Name, and Eucharistical Oblations.

IV. Here was the Place of the *Sanctuary*, or *MICDASH*, for the ordinary Service of God, even while the *Ark* continued at *Shilo*, with the Tabernacle.

V. Here was an (b) Asylum instituted by God, in favour of those who by involuntary Transgression were subjected to Death, if once taken by the Prosecutor.

VI. Here was a Pillar, or Monument, erected by the First (c) Prince who took Possession of the Land, in virtue of the Donation thereof made to *Abraham*.

VII. At or by this Place, was, after the Decease of *Abraham* (or at some considerable Time after his Departure thence) built a City by an *Hivite* Prince, who called it by the Name of his Son: And thence it is distinguished before the Building of this City, by the *Place of Sichem* only, but after that by the City of the same Name; which after-

(a) *Gen.* xxxv. 4. (b) *Josh.* xx. 7. and xxi. 2. (c) *Joshua*. See *Josh.* xxiv. 25. 27. *Numb.* xiii. 8. *Joshua* is called *Oshea*, & 16. He is called by *Moses Jehoshua*.

wards became a City for the Ministers of God's Altar, and highly favoured for the sake of *Abraham* and of the Divine Appearance.

VIII. At or by this Place, was a Ground which had been appropriated by the *Canaanite*, after it had been some time possessed by *Abraham*, but left by him, and was thereupon bought by *Jacob*, who, in the Memory of his Grandfather, was willing to have the quiet and undisturbed Possession thereof: And this was the only Place in the whole Land which he had the Lordship of, as having but the Reversion to the Heirs of his Body, which was not to begin till above Two hundred Years after.

IX. It is observable, that this was so ordered by Providence, as to fall to the Lot of that Son of his, to whom the Right of Primogeniture did belong; and that he took Possession thereof, after his Death, by the Deposition of his Bones, and in the Person of *Joshua*, his lineal Heir and Successor.

X. This is that ONE Portion [*Shechem*, i. e. an upper Portion, or Shoulder] above his Brethren, which was bequeathed by *Jacob* to *Joseph*; as to his immediate Successor, and the Guardian of his Brethren; and which most probably was the Reason why he chose to be buried in his own Ground, given him by his Father, rather than in the Cave of *Machpelah*, the common Burying-place of the Family.

XI. This being the proper Portion of *Joseph*, and his Sepulchre being in this Place, it is probable enough, that his Posterity thence made choice of it, out of a peculiar Veneration for their great Ancestor, who was so eminent a *Statesman*, to meet here together for their public Consultations about Matters of the highest Moment, civil and ecclesiastical, relating to the whole Body; and that the public Hall, or Guild, wherein they used
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to meet, was the *House of Millo*, that is, the *House of Assembling*, or of *Fulness*, hard by the Sanctuary or Oratory, which was in *Shechem*, or by the Pillar of *Joshua*.

XII. This was the Place where was first held a (a) general Convention of all the Tribes of *Israel*, after the Partition of the Land, for the Ratification of the Covenant of God made to their Fathers; and for their dutiful Recognition of his sovereign Right over them as their peculiar KING and Governor. Here moreover was the last Convention of the Tribes held by a King of the House (b) of *David*, and the First which was held, after the (c) Division of the Kingdom, by a King of the Race of *Joseph*.

4. But, besides these, there are other Remarks concerning the Separation and Dedication of this Place for the Use of the Public, both as to Spirituals and Temporals; and Observations thereupon, even from the very Foundation of its *Altar* by *Abraham*, till the last Times of the *Judaical* Oeconomy, which cannot now be insisted on. And no less remarkable is it, that here, where God had his *Sanctuary*, nothing is more certain than *Satan* always had likewise a Chapel: Neither could it be more famous for Divine Appearance, than for human Pretension; nor for the true Faith and Worship, which was here at first set up, than for the false Faith and Idolatry which afterwards was here introduced, as from the sacred History doth abundantly appear.

5. And moreover, as this Place was on several Accounts properly named *Allon-Moreh*, or the *Oak of Vision*, so no less might it deserve the Name

(a) *Josh.* xxiv. 1.
(c) 1 *Kings* xii. 25.

(b) 1 *Kings* xii. 1. 2 *Chron.* x. 1.

of (a) *Allon-Bacuth*, or the Oak of Weeping, and Valley of Lamentation. 1. From the Burial of *Deborah*. 2. From the Burial of *Joseph*. 3. From the Rape of *Dinah*. 4. From the Massacre of the *Hivites*. 5. For the Massacre of the Seventy Sons of *Gideon*, save one. 6. For the Bramble-King. 7. For its City being sown with Salt. 8. For the Revolution of *Jeroboam*. 9. For the famous Constitution of the Calves. 10. For the Murders and Robberies, by a Combination of *Shechemite* Priests.

6. It was situated in the Lot of *Joseph*, in the Heritage of *Ephraim*, in a pleasant Vale betwixt the Mountains of *Blessing* and *Cursing*, called the Valley of *Aulon*, from its flourishing Oaks of the noblest Kind, as having *Gerezim* on one Side of it, and *Ebal* on the other: And about a Stone's Throw from the South Gate of it, in the said Valley, was the Fountain of *Jacob*, so famous ever after; at which our blessed Lord, the true Heir, after the Flesh, of *Abraham*, was graciously pleased to (b) reveal himself, and to manifest the deep Mysteries of his Kingdom, which *Abraham* had here seen by Faith. Of which, if it shall please God, more may be spoken in its proper Place, with a Comparison between the Plain of *MOREH* and Mountain of *MORIAH*, or the Sanctuary, in both those Places.

NOTES upon GEN. XII.

Ver. 1. **T**HE Lord said unto *Abraham*, Get thee out of thy Country, and from thy Kindred, and from thy Fathers House, unto a Land that I will shew thee.

(a) Gen. xxxv. 8.

(b) See *John* iv. 21. to y 27.

1. Some

1. Some of the *Jews*, as if it were on purpose to contradict St. *Stephen*, pretend this Call of *Abram* was not out of *Ur of the Chaldees*, but out of *Haran*, or *Charran*: But *Aben Ezra* is here more reasonable, agreeing with St. *Stephen*. And with this accords likewise that solemn Confession of the *Jews*; viz. *Thou art the Lord God, who didst choose Abram, and broughtest him forth out of UR of the Chaldees*, Nehem. ix. 7. that is, there the SHECHINAH first appeared to him, and led him out of his own Country, first to *Haran*, where he made an Halt for some time, and after that to *Canaan*.

2. It is very probable, that this was done by some or other Appearance of the SHECHINAH going before him; even as afterward his Posterity was directed in this Way thither; since, passing over Rivers, climbing Mountains, and travelling through a dangerous and vast Desert, he had need of an extraordinary divine Direction, and of some sensible Token thereof, while he had nothing but the Promise of God to support him in so long and hazardous a Journey: Which, by several other Arguments, might be confirmed; but of this more, if it please God, hereafter, upon *Nehem. ix. 7.* and *Acts vii. 2.*

3. & 4. *So Abram departed.*] The *Zabians*, that they might discredit this Patriarch, and his Posterity, according to *Maimonides*, pretend, that he did not leave his Country voluntarily, but that he was banished thence by the King thereof: And that he quitted nothing for his Religion, but that all his Estate was confiscated by the Government: And lastly, that he was sent and confined to the utmost Parts of the East; whereas nothing can be more evident, than that his Course must have been directed quite another Way, even to the *West*, or *South-west*, not only from the Series of the sacred History,

History, but from all the Monuments of Antiquity whatsoever; and from the very Plantation of his Posterity in those Parts, which are known to lie to the *West* and *South-west* of the Place whence he originally came. This for the *Zabian Tale*; which is also contradicted by the *Egyptians*, and by the modern Defamers of *Moses* and of his Accounts; which is no small Advantage to the Truth of the *Mosaic History of Abraham*.

4. *And Abram was Seventy five Years old when he departed out of Haran, & 4.*] By this it seems as if *Abraham* were the youngest Son of his Father, and not born till 60 Years after *Haran*, who is placed the last in the Genealogy of the Brethren; though he is commonly supposed to be the eldest. But yet, according to the *Samaritan Text*, *Abraham* must have been the eldest of the Three Brothers, and the legitimate Successor of *Shem*; that Text making the Age of *Terah* to be no more than 145 Years; and *Abraham*, who was now 75 Years old at his Father's Death, to have been born in his 70th Year, according to Chap. xi. 26. This will deserve the Consideration of the Chronologists.

5. *And Abraham took Sarai his Wife, and Lot his Brother's Son, and all the Substance that they had gathered, and the Souls that they had gotten in Haran, & 5.*] The Targum of Onkelos has here *those Souls* (or Persons) *which he had made Servants to the Law*: And *Ben Uziel* accordingly, *the Souls which he had profelyted*, i. e. to the Seven Precepts, or the *Law of Noah*, and the Worship of the *One true God*; the Males, according to *R. Solomon Jarchi*, being immediately under the Instruction of *Abraham*, and the Females under the Institution of *Sarai*; which also is the Opinion of other *Jewish Rabbies*. See *Jac.*

Jac. Alting. Histor. Academ. Heb. p. 17. Hist. Acad. Promot. p. 64.

6. There is moreover a very antient *Jewish* Tradition, which is favoured by the concurrent Testimony of some other oriental Nations, that he had a Tent or House near the Entrance into the Place of *Shechem*, where, keeping great Hospitality, he invited those who went in, or came out of it, to take Refreshment: And his Manner was, in setting Meat and Drink before them, constantly to *bless the Lord and King of the Worlds*, and to say, *There is but ONE GOD, and I am [or will be] his Servant.* Hence the *Magians* of *Persia* are thought by some learned Men to have derived their Religion from him: And the *Mahometans* also have all along, from the Beginning of their Sect, pretended that he was a Teacher of *Islamism*, and a true *Musleman*: For which see Dr. *Hyde's* very learned Book *De Religione Persarum*, with the Accounts of *Reland* and others, concerning the Faith and Worship of the *Mahometans*, and even the *Alcoran* itself.

7. *And the Canaanite was then in the Land, § 6.]* Of this Place see before; to which may be further added, that this may relate not only to the whole Country, but to that Part of it only where *Shechem* did lie; and that, by *Canaanite*, is not here to be understood the whole Posterity of *Canaan*, or all the *Canaanitish* Tribes, but only one particular Tribe of them; as in the very next Chapter is more distinctly expressed, § 7. And the Reason why this is so particularly here taken notice of by the sacred Historian, is best accounted for from *Epiphanius*, if there be any Truth in that antient Tradition, of which there will be Occasion to speak hereafter: That, according to the original Distribution and Settlement of the great Patriarchs
of

of Nations, *Palestine* was not allotted to any of the Sons of *Ham*, but was usurped by *Canaan* from the Children of *Shem*, to whom it did of Right appertain. However, this could not but be a great Instance of the Intrepidity of the Faith of this mighty Hero, not to be afraid of such a fierce and rough People, whose very Looks were to his Posterity afterwards so terrifying, even when they had a most numerous Army, as absolutely to discourage them from invading their Country, notwithstanding the Promise and Command of God.

8. *The Lord who appeared unto him*, ver. 7.] This was the *Divine Shechinah* as before; and such an Appearance was, according to the Notion of the more antient and best learned *Jews*, unanimously held to be a Consecration of that Place to God. Many Instances of this are found in the sacred Books.

9. *Bethel*, § 8.] So called afterwards by his Grandson *Jacob*.

10. *Pharaoh*, § 15.] Which is interpreted the Father of his Country, *Pater Patriæ*; as *Pharmuth* is the Mother of her Country. So the *Ethiopians*, who were Neighbours to the *Egyptians*, understood it, *Phar-ot* and *Phar-mut*, King and Queen. See *Ludolph*.

11. *And Pharaoh commanded his Men concerning him; and they sent him away, and his Wife, and all that he had*, § 20.] It is plain, that he had acquired great Riches in *Egypt*, by the Generosity of the King and his Court, whom he is said to have instructed in several Parts of Learning, which he had brought out of his own Country, as Philosophy and Mathematics, particularly those Branches of the latter which were afterwards attributed to the *Chaldeans* and *Egyptians*; and wherein *Moses* and *Daniel* so eminently excelled all others. *Joseph. Antiq.*

Antiq. Jud. Lib. i. c. 8. Euseb. Præpar. Evang. Lib. ix. c. 4. and the Jewish Commentators.

GENESIS, Chap. xiii.

1. *Unto the Place of the Altar, which he had made there at first, & 4.]* Some are of Opinion that the Altar itself was either fallen or thrown down, nothing but the Place thereof remaining : But there is no Ground to suppose this, but rather the contrary ; for neither would *Abram* have demolished it when he left the Place, as some think, which would have been interpretatively an Act of dispossessing himself and his Posterity of all Right or Claim to that Place ; and also an Act of Profanation of the Name and Worship of that God, who had given him the *Reversion* thereof, and whom he worshiped as the *Possessor of Heaven and Earth* : Nor would the Inhabitants of the Country, who could, if they had pleased, have hindered him at the first from erecting and consecrating a Place for Divine Worship ; or could very easily afterwards have thrown it down, and profaned the Place of it, so soon as they saw him make a sort of a Settlement there, attempt to commit that when he was gone from them, which they must look on to be Sacrilege, and also Cowardice, in a very high Degree ; both of which were then so much abhorred and detested ; since with the Increase of Superstition and Idolatry the Dread of Sacrilege did not abate, but rather rose higher : And the demolishing any Altar whatsoever, tho' dedicated to an unknown Deity, was held to be criminal, and even piacular. Hence, of all the Altars which the Patriarchs built, or Places of Worship which they set apart, we read not of any of them which were desecrated by the idolatrous

Nations, in the midst of which they were: And even the consecrated Pillar of *Jacob* at *Bethel*, was not therefore removed out of its Place in above Twenty Years that he had been absent.

2. *And there was a Strife between the Herdmen of Abram's Cattle and the Herdmen of Lot's Cattle: And the Canaanite and the Perizzite dwelled then in the Land, & 7.]* The Jews here tell us, that the Herdsmen of *Abram* were commanded by their Master not to go near the *Canaanites* or *Perizzites*, or near any of their Cattle or Flocks; or to come into their Grounds, which they had taken either for Culture, or for Pasture, that so he might not appear to do the least Injury to any of them; and that they, in Obedience to his Commands, took special Care to bridle all the Cattle, and to watch their Flocks with a strict Eye, that none might go astray, and so trespass upon the Natives: But that the Herdsmen of *Lot* were herein very negligent, and suffered their Cattle to go beyond their Bounds, and to feed in the Fields which belong'd to these *Canaanites* and *Perizzites*, who dwelt then in the Land, and claimed the Sovereignty of it.

3. *Is not the whole Land before thee? ver. 9.]* This is a most illustrious Testimony for the late Peopling of the World, and by Consequence for the Truth of the *Mosaic* History of the Creation and Deluge; inasmuch as it hence appears, that the most pleasant and most fruitful Country of the whole Earth, and which in a few Hundreds of Years afterwards was so exceeding populous, was yet in the Days of *Abraham* so very thinly peopled, as even large Tracks of Ground were left in a manner uncultivated, and without any Possessor or Proprietor.

4. *Then Lot chose him all the Plain of Jordan, ver. 11.]* This, though a most fertile Spot of Ground,

Ground, and compared by *Moses*, even to Paradise, or to the *Garden of the Lord*, for the Pleasantness of its Situation, was not yet appropriated, but left in common, which will appear a little strange to most People. But the Opinion of *Nicolaus Abram*, in a learned Discourse *De Fluviiis et Loco Paradisi*, concerning the Pre-eminence of this noble Plain above the other Parts of the Land of *Canaan*, so as to make it to have been, before the Flood, that very Place where the Garden of Pleasure was planted by God, will seem no less strange to many: For the Situation of the terrestrial Paradise he is for placing somewhere within the Precincts of the Holy Land, strongly arguing against those who set it elsewhere; and thence, after having proved the Four great Rivers, *Tigris*, *Euphrates*, *Ganges*, and *Nilus*, to be the Rivers which flow thence, both from the Derivation of these and their other Names in *Moses*, and from the concurrent Testimony of sacred and profane Writers; and having brought an Argument, that the River *Jordan* might be that very River which watered the *Paradise Garden*; and that from thence it might be parted, and by subterraneous Conveyances divided into the Four Heads of those Rivers, as from its being situated in the midst of them; its not running into the Sea; its Name *Jordan*, or *Jarden*, contracted of *Jaar-Eden*, i. e. the River of *Eden*; and having moreover proved this *Con-vallis illustris* (as it is called) and the Sea of *Gallilee*, or otherwise called the Lake of *Gennesareth*, to be in the East of the *Holy Land*, and even in Part of the Land of *Eden*, as in the Scripture-Acceptation it is taken; interpreting *Gennesar*, or *Gennesareth*, to be GAN-SAR, the *principal Garden*, the First and the most beautiful Garden of the World; and having spoken largely of its wonderful Fer-

tility and Pleasantness in After-times; produces several other Arguments in favour of his Hypothesis, besides pretty and surprising Etymologies, and lays some Stress upon that antient Tradition before hinted at; and which, both by the *Jewish* Doctors, and by the Catholic Fathers of the Church, seems much to have been credited; namely, that *Adam* lived in or about *Judæa*, and was there also buried; and he draws this Inference, "That there, "where the First *Adam* had sinned, the Second " *Adam* was appointed to expiate Sin; it being "very fit, that where Sin entered the World, there "also it should be driven out of it." And how fitly, says he, were the Waters of *Eden* sanctified with his holy Body, that so the *Virtue thereof might with those Streams diffuse itself over the whole Earth!* With a great deal more to the same Purpose.

5. *And I will make thy Seed as the Dust of the Earth*, ver. 16.] There are a great many Reasons brought by the *Jews*, why the Seed of *Abraham* is here compared to *Dust*: As, 1. Because of the Impossibility of numbering them. 2. Because of their being dispersed over the whole Earth. 3. Because as the *Dust* of the Earth is not blessed without *Water*, so neither are the *Israelites* blessed without the Law, or the Wisdom of God, which is compared to *Water*. 4. Because *Dust* is a First Principle in Nature, or an *Element*, which, when the natural Compounds are dissolved, doth still abide, &c. *Bereſbith Ribla*.

DISSERT. XXI.

On the PENTAPOLITAN WAR.

GENESIS xiv.

I. **T**HERE are some of the Antients who take here a very great Liberty in their allegorical Interpretations ; wherein they seem truly to shew more of Fancy than Foundation, particularly as to the Draught of *Abram's* Servants ; and so overlook the Letter of the History. Neither are the Moderns generally more to be excused than they, while they, rigidly adhering to the Letter, distinguish not what is really *typical* or *mystical*, and render the Accounts of *Moses* very trifling, and much beneath the Character of so great a Master of the Narrative Style, wherein he is superior to the most celebrated *Grecian* Writers ; and especially in this of the *Pentapolitan War*, and the Expedition of *Abram* against a *Quadruple* Confederacy, which had then reduced Seven contending Powers ; as, 1. The Region of *Giants*, or the *Raphaim*. 2. The *Zuzims*, or *Zanzummins*. 3. The *Emims*, or *Hamites*. 4. The *Horites*, or *Troglodytes*. 5. The aboriginal *Amalekites*. 6. The *Palmyrian Ammorhites* ; and, 7. The *Pentapolitans* ; against which last, the King of *Elam* seems to have a just Cause of War. But let his Cause be never so just with respect to them ; for certain, his Pretensions were carried too far in seizing upon the Innocent, and punishing such as were under no Obligation to him, even, as if they had been Rebels, and Revolters : And the *Hebrew* Prince, as an independent Sovereign, had the Right of reclaiming such as did belong to him, or did suffer Wrong,

by those Methods which the Law of Arms and of Nations does approve.

2. As for the Number of the Vassals trained to the War, whom he drew out for this Expedition, I know nobody who has yet given any satisfactory Account; either why it is so particularly expressed, though but an odd Number, or how such a Number could be regularly disposed, or the Art of Military Discipline, and Encampment, therein observed. Now it ought to be remembred, what hath been already occasionally hinted at, that the most primitive, and most universal Way of numbering, and ordering, has been by *Heptads* and *Decads*: And according to this universally established Practice, derived from one common Origin; nothing will be found more exactly to answer on every Account, than this Draught of *Abram's* Servants. For *Seven* Decads, being Seventy Men, with a *Decurion* to each *Decad*, make just *Seventy-seven*, the Number of each Company; and Four of these Companies making together *Three hundred and Eight*, there remains the last and principal *Decad*, or Tithing, to be commanded by *Abram* himself, as the Prince and Head. Whence nothing could be more exact, even to a Man, than this was; or more perfectly also adjusted to certain celestial Patterns, not unfrequently alluded to, in the sacred Numbers; which occur in the Scriptures, both of the Old and New Testament; Whereof we cannot now speak, but which hereafter may come to be considered in some of the following Books.

3. And there is moreover another Distribution of this Military Train, no less proper than the former: And this is by *Twelves*, a Number very sacred, and in a manner peculiar to the Divine Militia, or to the Hosts of God, both *Militant* and *Triumphant*; Which Distribution we can here but just

just touch upon now ; but which, if this Work, by the Blessing of God, should arrive at that Completion, which is aimed at ; it will, in the Visions of St. *John*, require to be fundamentally treated of. Now the Disposition thereof, in short, is after this Manner : Let *Thirty* be taken out of the given Number *Three hundred and Eighteen* ; and there will remain 288 ; which is twice 144, the Square of 12 ; or 12 multiplied by 24 ; as representing and comprehending the Chiefs, both of the *Mosaical*, and the *Evangelical* Dispensation, which are *Israel's* (a) *MAHANAIM*, i. e. *the Two Hosts of God*. Then out of the *Thirty* ; which the *Jews* call the *Triplification of the Sephiroth*, or of the sacred Numbers, let there be taken Four-and-twenty Chieftains, or Presbyters of the Tribes, afterwards to be born ; and there will remain only Six, to whom *Abram* being added, will make the SEVEN, as personating the SEVEN SPIRITS, or *Seven Angels of the Presence* : Or else the Disposition of it may be into Four Bands of LXXII. each, encamped according to the Four Quarters of the Heavens ; that is, Six Men to the File, and twice as many in a Rank, with Six Officers to every Band, and Six chief Officers attending the Prince, or Commandant ; after the manner here expressed.

(a) *Gen. xxxii. 2.*

A. *Abram* in the Centre, and his Ten Worthies, according to the Ten Divine *Sephiroth*.

B. The *Northern* Band of Seventy, with its Seven Decurions.

C. The *Eastern* Band of Seventy, with its Seven Decurions.

D. The *Southern* Band of Seventy, with its Seven Decurions.

E. The *Western* Band of Seventy, and its Seven Decurions.

A. *Abram* with his Six Worthies, or Chiefs,

B. The *Northern* Band of LXXII.

C. The *Eastern* Band of LXXII.

D. The *Southern* Band of LXXII.

E. The *Western* Band of LXXII.

$$12 \times 12 = 144.$$

$$12 \times 12 = 144.$$

$$3 \times 10 = 30.$$

$$318.$$

4. Farther, it having been observed, that this *Pentapolitan* War was no such an inconsiderable one, as some Commentators have made it; therefore it seems necessary to add some few further Remarks, in Opposition to those, who either designedly represent it as no more than a sort of a tumultuous Conflict or Engagement; or in Ignorance suppose to have been so. Now it plainly appears, that, after the Four Kings had broken the Army of the *Pentapolitans*, they sacked their Cities, taking away all the Goods and Provisions they found therein; and all the Inhabitants, some few only excepted, who made their Escape; with a Design to transport them either to *Babylon*, *Elam*, or *Thelasar*, or the Region thereabouts; And hence it was, that

that *Lot* was taken Prisoner in *Sodom*, and carried away : And therefore it is a weak Conclusion of some Commentators upon this Verse, that *Cbedor-laomer*, and his Confederates, were but petty *Princes*, like those of *Sodom* and *Gomorrhah* ; especially since by his Recovery of the whole Booty, and of the Captives, it is evident, that there was a Transplantation of the People to be, had not this unexpected Deliverance come.

5. And although the Family of *Abram* must by this time have been prodigiously increased, since, in less than Ten Years, it must have spread from Three or Four Persons to near a Thousand, if not many more ; Allowance being made for Minors, infirm, and superannuated Persons ; besides Females ; yet the Persons qualified for military Service, at least such as he embodied for it, and put himself at the Head of, were no more than *Three Hundred and Eighteen*. What Numbers his Confederates, the (a) *Three Phœnician Princes* brought to his Assistance, there is no mention made : Pretty sure we are, it could not be considerable ; probably not making in all so many as his own Domestics, and divided into Three or more small Parties, the better to make a Diversion, and conceal their Strength. But more than probable it is, that the main Body was *Abram's*, which he led up in Person directly against the Quarters of King *Cbedorlaomer*, where the chief Feasting and Revelling was kept, for Joy of the Victory obtained, and of the rich Booty therewith acquired ; and where his Kinsman *Lot*, and his Family, were detained Prisoners ; while they, by his Orders, were at the same time beating up, in all Likelihood, the other Quarters, that so

(a) Gen. xiv. 24.

the Enemy might not know where, or whence, the principal Attack was to be made.

6. Whether any other Stratagem were also used at this Time, we cannot certainly say: But it is most likely, that the same God was *Abram's* all-sufficient Instructor in the Art of War, who afterwards instructed (*a*) *one* of his Posterity, even with such another little Army, as his now was, yea, less too, not only to break an Army of about Two or Three hundred thousand Men (according to the most modest Computation); but to slay of them no fewer than *an hundred and Twenty thousand*, that is *Four hundred to One*; and to disperse, at least, as many more; and to vanquish after this a Party of *Fifteen thousand*, who had retired in a Body; and to take all the *Four Kings*, or *Sultans*, the Leaders of this numerous (and almost numberless) Army; Two in the First, and the other Two in the Second Battle.

7. And if a Conjecture may here be allowed, which is grounded upon Parity of Reason, and Circumstances; verily, if a Party but of *Three hundred Men*, under the Conduct of a Person every Way inferior to *Abram*, was by a Stratagem, and in the Night-time, with the Influence of a sudden Panic, enabled to defeat *Four* mighty Princes, *Oreb*, and *Zeeb*, *Zebah*, and *Zalmunna*; and to cause such a prodigious Slaughter in their Camp; I see not, why a Person of that consummate Wisdom, and so highly favoured of God, with extraordinary Monitions, upon every notable Emergence, as *Abram* was, might not make use of some Stratagem of a like Nature to that of *Gideon*; though the Scripture is, for good Reason, herein silent; that so the Success might be imputed to the *Operation* of

(a) *Judg.* vii. 5, 6. to the End. Chap. viii. 10. 12.

Faith in him; and not to the *Agency of Second Causes*, or to what some call the *Chance of War*.

8. For notwithstanding he had more out of his Family, than God would suffer the other to lead; besides the *Three* other Bands which joined him; yet so inconsiderable were they, as this Victory may be said to have been *miraculous*, and the Effect of *Faith*; seeing it was wrought by an Handful of Men over a victorious, and triumphant Army, which had subdued and ravaged many mighty Nations; sweeping, as it were, all before them as they went.

9. Most wonderful, indeed, was the Providence of God in every Step of this most glorious Action, in which all the Virtues of a great Man were exercised, as easily enough might be demonstrated: And if a Success, which exceeded greatly the visible Causes thereof, be not *strictly miraculous*; at least we may conclude, that never was any Design better concerted, or better executed.

10. From this *Pentapolitan War*, it may further be observed, that Stratagems in War are as ancient, as any military Disposition, which occurs in History: And from the mustering of *Abram's* petty Domestics, or Guards; that Regularity and Order were always kept from the Beginning, in the Conduct of martial Enterprizes; it being not possible for the most skilled in modern Tactics, since the Art of War hath been so much cultivated, to find a more regular and proper Number on every Account.

11. That the *Pentapolitans*, not being able to bear out a *Siege*, or *Sieges*, against so powerful an Army, as was brought against them; thought it the wisest Course to draw the Enemy to fight them in a disadvantageous Place; which was perfectly known to themselves, but not at all to the Enemy; where but few could fight at once; where Ambuscades

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cedes likewise might be conveniently laid; and where, if none were laid (which is hardly possible to suppose), there were unavoidable Snares, and Traps, prepared by the Nature of the Soil; which was a sort of Morass, and full of Pits; and lastly, where, if they should happen to be beaten, they might secure a Retreat to the neighbouring Highlands, where the Enemies Army could not pursue them. And we may justly observe the Hand of Providence in this whole Affair, from the first to the last, very wonderfully interposing; as also certain Traces of military Prudence, in those early Times, which have hardly been exceeded ever since; but there will be need, I confess, of a close Attention, for this; and of a nice and accurate collating, and comparing of all the several Particulars, with their Antecedents and Consequences. The Text of *Moses* is a most rich Mine; but it must be dug into; and we must also, sometimes, dig very deep, before we can reach the Vein.

12. Among other Observations, here we may observe, how the *Eastern Kings*, making this Expedition, proceeded regularly in forming their Attacks; and that however they were drawn in unadvisedly to an Engagement in such a Place, where the Superiority of their Numbers was not likely to avail them; yet they were not wanting in Counsel, as well as Courage, to extricate themselves, and to push the cowardly and luxurious *Pentapolitans* to the Mountains, where there were Caves and Lurking-holes to hide themselves in: That two of the routed Kings thus narrowly escaped being taken, or slain; but that as many as remained upon the Field of Battle, or within the Cities, after the Battle was over, were made captive; and particularly, that *Abram's* Nephew, not having been in the Battle engaged, but abiding at Home peaceable about his

his own Affairs, was one of these: That the *Vale of Siddim*, where the Battle was fought, which was also called the *Vale of Sodom*, consisted chiefly of inclosed Lands, whence it took that Name; and whence, by most of the antient Interpreters, it is expressly designed, as a *Valley of Gardens*, or of *plowed Fields*.

13. But the *Pentapolitans* were miserably disappointed, to their very great Confusion; and, as it may seem, through some Neglect, or Treachery of their own: That the Day being thus lost, and, their Perfidiousness deservedly punished; the richest and pleasantest Spot of Ground in the World was pillaged and desolated: Five royal Cities were sacked, and all the Substance thereof carried to a considerable Distance; the Inhabitants of them being swept away, as with a Besom, in order to their Transportation into some remote Country.

14. That *Lot* being taken in one of the Cities, or in the Vicinage thereof; and it appearing that he was no more than a Sojourner there, and a neutral Person; was very unjustly detained a Prisoner by the victorious Army: That as he was not a Subject to any of the *Pentapolitan* Princes; so neither was he to the King of *Elam*, or *Lesser Persia*; and that not having offended him, or any of his Allies, the seizing of his Person and Goods (if the Matter had gone no farther) must have been a flagrant Piece of Injustice, and Breach of the Law of Nations.

15. That *Abram*, upon Intelligence hereof brought him, finding himself to have a manifest Right, according to the said Law, to arm his Vassals, and Domestics, for the Recovery of what was unjustly possessed, and for the Relief of an oppressed Innocent, as well as his near Relation; with the greatest Expedition, Secrecy, and Counsel, he set

set upon this glorious Entetprize; and was suitably blessed in it by a Divine Direction.

16. That, upon the Blessing of God so illustriously attending this heroic Champion, in the total Defeat of an Army, which, by its many uninterrupted Conquests, had gotten the Reputation of being INVINCIBLE; and in the Recovery, consequently, of the Captives, and Booty transported; that very wicked King *Bera*, who had fled out of the Battle, now went out, either of one of the Fastnesses, perhaps in the Mountains where he was hidden, or else out of his City, whither he might be returned upon this joyful News, *to meet him*; and to make a Present to him of the Goods recovered, which he most generously refused to accept of. That as he was a Benefactor to Mankind, and whose Generosity would not suffer him to take an Advantage of the Misfortune of any; neither is it by any means incredible what is reported of him; that having made Reprisals upon the Enemy, by taking their Wives and Children Prisoners, together with the Baggage; he, upon an Embassy to him, with an Offer to ransom the Captives at a set Sum, very nobly gave them every one their Liberty; without requiring more than what would just pay the few Men, who had served so honourably in this Expedition; and that while he refused to accept of any the least Acknowledgement from the wicked King of *Sodom*, nothing could be more grateful to him, than the Present, which the *righteous King of Salem* made him, as being attended with the *Divine Benediction*; whereas there was a *Divine Malediction* justly accompanying the Effects of the other.

17. If it be demanded how *Abram* was able, on a sudden, to supply above *Three hundred Men with Arms*; he leading a sort of philosophical Life? the Answer is very easy; That in the first Ages of the

the World, and for a good while after, it was found necessary, that every Man should have Arms to defend his Person, and Cattle, from the Attacks of wild Beasts.

NOTES upon GEN. XIV.

Ver. 1. **A**MRAPHEL.] He must needs have been some considerable Prince, in that Age of the World, his Reign being made the Characteristic of the Time; notwithstanding he was not the Principal in this *Pentapolitan War*, but an Ally and Assistant only; he being, for certain, one of the first *Assyrian Kings*, when that Monarchy was not yet very far extended. Some suppose him to have been the Founder thereof himself, even *Nimrod* (of whom the *Jews* pretend, that he cast *Abraham* into the fiery Furnace, in *Ur* of the *Chaldees*); and that *Amraphel* might be his true Name; that of *Nimrod* being no more than a Title given him by some of the Posterity of *Shem*, who did not own his Right; *Amraphel Nimrod* signifying as much as *Amraphel the Rebel*, or *Usurper*: Who, being best skilled in military Affairs, is thought to have been General of the Army, rather than he who was Principal in the Quarrel; or either he whose Excellency lay in the Strength of Body; or he whose Excellency lay in Subtilty only. The Army being drawn up in Four Divisions, and led by so many Kings, Two of whom seem to have been the most potent Princes of the *East* at that Time, swept all before them; nothing being able to stand against them, till it pleased God to put a Stop to their Conquests, in a most extraordinary Manner.

Ver. 1. *Shinar*.] The Kingdom of *Amraphel*, though the most considerable of that Age, and
thence

thence first named, did not probably extend much beyond the Plains of *Sbinar*, or the Champagne of *old Babylon*: Or if it did, the *Quota* which he was obliged to send to assist the King of *Elam*, was not great.

Ver. 1. *Arioch*.] He was a petty King, of a Region of *Syria*, whom the *Jews* make to have been a Person of a gigantic Stature; perhaps in Allusion to his Name, which signifies *large* or *tall*.

Ver. 1. *Ellasar*.] This is thought, by some, to be the same Region which, 2 *Kings* xix. 12. is called *Thelassar*, inhabited by the Children of the *East*, or the *Edenites*. The City *Ellas* in *Syria*, which is mentioned by *Stephanus*, might hence derive its Name and Original.

Ver. 1. *Tidal*.] The Character of this King, given by some of the *Jews* of old, is, that he was a politic Prince, or *crafty as a Fox*; excelling in Counsel, as *Arioch*, in bodily Strength. So *Ben Uziel* upon this Place.

Ver. 1. *Nations*.] *Gojim*, may here be the proper Name of a Region, or Province; and so would have been more agreeably translated: The Inhabitants of which are thought to have been *Scenites*, and a mixed sort of People, without a settled Habitation, chiefly gathered out of *Armenia*. See Sir *Walter Raleigh*.

Ver. 1. *Chedorlaomer*.] He was the Principal in this War; the Kings of *Sbinar*, *Ellasar*, and *Gojim*, were but his Confederates only, who sent their *Quotas* with him. His Pretensions against the *Phœnicians*, or *Canaanites*, particularly against the *Pentapolitans*, were, that he was their rightful and lawful Sovereign, and that they had revolted from him. Now as he was a Descendant of *Shem*, in the Line of *Elam*, these Pretensions might not improbably be first grounded hereupon; if the *Canaanites*,
were

were originally no better than Invaders of the Rights of *Shem's* Posterity, as there is some Reason to believe; and had by Violence gotten Possession of that which did not appertain to them. There is no Doubt but he was a victorious King; and though he was not Master of the whole *Persian* Empire (as some fondly imagine), must have extended his Dominion much beyond the Province of *Elam*, his hereditary Country: And accordingly he is represented, in Allusion to his Name, as a *rolling Ball*, or Sphere of a *Band* of Soldiers, from the Quickness of his Conquests; or as implying the *Generation of Servitude*, from those he had forced to *serve* him, and against their Wills to recognize his Title.

Ver. 1. *Elam*.] A Province lying between *Media* and *Mesopotamia*; the Inhabitants whereof are always represented in sacred History and Prophecy, as a very warlike Nation. See *Isai.* xxi. 2. xxii. 6. *Jerem.* xxv. 25. xlix. 34. 39. *Ezek.* xxxii. 24. and are generally thought to have been the *Aborigines*, and Founders of those who came afterwards to be called *Persians*. See *Salmasius* upon *Solinus*, *Bochartus* in his *Sacred Geography*, *Grotius*, and other critical Commentators upon the Prophets. The capital City hereof was *Elymais*: And the People are named *Elamites*, as they are distinguished both from the *Medes* and *Persians*.

Ver. 2. *Bera*.] He was the principal in the Revolt, which brought upon him and his neighbouring Princes this Invasion from the King of *Elam*, to whom they had been Tributaries. The Cause whereof, in the Divine Justice, is thus expressed by *Jonathan* in his Paraphrase, *for that his Works were evil*.

Ver. 2. *Birsba*.] No better than the former; according to his Name represented by that Paraphrase, as justly falling under this Calamity, *for that his*

Works were wrought, BIRSHA, i. e. in Wickedness.

Ver. 2. *Shinab.*] Who is represented as a most undutiful Son, or as one who *even hated his own Father*, and rebelled against him. Which Character seems to be given him from his Name.

Ver. 2. *Shemebar.*] The Tradition concerning whom is, that he was one so addicted to the most abominable Impurities, as thereby to corrupt and poison the peccant Members. Hence his Name is by some interpreted, a *Destroying of Strength*.

Ver. 2. *Bela.*] It may be doubted, whether this be the Name of the King, or of his City, or of both. In the *Hebrew*, it is only *Meleb-Bela*; and in the *Greek* βασιλέως Βαλὰκ, *King Balac*. Probably it might be the Name of both; Cities being ordinarily called, according to the Names of their first Princes and Founders. This City, from the Tyranny of this its King, or chief Governor, is by *Ben-Uziel* paraphrased, *the City devouring its Inhabitants*; and thence came to be so little, and so thinly peopled, as to have the Name of *Zoar* given it afterwards by *Lot*, and his Posterity.

Ver. 3. *The Vale of Siddim.*] Whether this be a proper Name of that fruitful and delightful Vale, or not, Interpreters are not agreed: however it be, it must have had this Appellation from its beautiful Fields, and *tilled Lands*. Some render it appellatively, by the *Vallis Sylvestris*, or the *Vallis Campestres*; the lxxii. render it the *Valley of Salt*, τὴν Φάραγα τὴν ἀλυκὴν. And others suppose the Inhabitants to be the *Siddim*, or *Siddimites*; whence *Junius* has *Vallis Siddimorum*.

Ver. 5. *Smote the Rephaims.*] It is a gross Mistake of some Commentators, to make this Expedition to have been designed only against Five petty Kings of the *Canaanites*; for it was under-

taken against several fierce and warlike Nations, of the Posterity of *Ham*, who had invaded the Rights of the King of *Elam*; and had refused the Tribute, which they were obliged, by Treaty, to pay him. We have the Names of no less than *Six* of these, which were totally routed by this *Assyrian*, and confederate Army; under the Conduct of *Amraphel* their General, whoever he was: And some of them we know to have been People of a *gigantic Proportion* and *Strength*: So that this was no such an inconsiderable Expedition (as some fancy); but, with respect to the Age of the World, which could not then be very populous, as great in Proportion, as the greatest of Armies now brought into the Field. For the *Rephaims*, were a Nation of *Giants*, the original Inhabitants of the Territory of the *Basanites*; whereof the famous *Og* was afterwards King. See *Deuteron. iii. 3, 4, and 11.*

2. *The Zuzims.*] Are thought to be the same with the *Zamzumims*, another mighty People of very tall Stature, and of the Race of *Ham*.

3. *The Emims.*] The *Hamites*, *Aborigines* of that Country, which became afterwards the Possession of the *Moabites*; who were also counted a People of prodigious Strength; and, for their giant-like Make, compared with the *Anakims*.

4. *The Horites, § 6.*] The first Inhabitants of *Idumea*, Descendants of *Ham*, who were afterwards dispossessed by the Posterity of *Esau*.

5. *The Amalekites, § 7.*] Not the Descendants of *Amalek* properly, but the *Aborigines* of that Country, which fell, in Process of Time, to the Lot of a Grandson of *Esau*, from whom descended the true *Amalekites*; who were a continual Thorn to the *Israelites*; till they were, at length, utterly destroyed.

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Ver. 3. *The Vale of Siddim.*] Whether this be a proper Name of that fruitful and delightful Vale, or not, Interpreters are not agreed: however it be, it must have had this Appellation from its beautiful Fields, and *tilled Lands*. Some render it appellatively, by the *Vallis Sylvestris*, or the *Vallis Campestris*; the lxxii. render it the *Valley of Salt*, τὴν φάραγα τὴν ἀλυκίην. And others suppose the Inhabitants to be the *Siddim*, or *Siddimites*; whence *Junius* has *Vallis Siddimorum*.

Ver. 5. *Smote the Rephaims.*] It is a gross Mistake of some Commentators, to make this Expedition to have been designed only against Five petty Kings of the *Canaanites*; for it was undertaken

taken against several fierce and warlike Nations, of the Posterity of *Ham*, who had invaded the Rights of the King of *Elam*; and had refused the Tribute, which they were obliged, by Treaty, to pay him. We have the Names of no less than Six of these, which were totally routed by this *Assyrian*, and confederate Army; under the Conduct of *Amraphel* their General, whoever he was: And some of them we know to have been People of a *gigantic Proportion* and *Strength*: So that this was no such an inconsiderable Expedition (as some fancy); but, with respect to the Age of the World, which could not then be very populous, as great in Proportion, as the greatest of Armies now brought into the Field. For the *Rephaims*, were a Nation of *Giants*, the original Inhabitants of the Territory of the *Basanites*; whereof the famous *Og* was afterwards King. See *Deuteron. iii. 3, 4, and 11.*

2. *The Zuzims.*] Are thought to be the same with the *Zamzumims*, another mighty People of very tall Stature, and of the Race of *Ham*.

3. *The Emims.*] The *Hamites*, *Aborigines* of that Country, which became afterwards the Possession of the *Moabites*; who were also counted a People of prodigious Strength; and, for their giant-like Make, compared with the *Anakims*.

4. *The Horites, § 6.*] The first Inhabitants of *Idumea*, Descendants of *Ham*, who were afterwards dispossessed by the Posterity of *Esau*.

5. *The Amalekites, § 7.*] Not the Descendants of *Amalek* properly, but the *Aborigines* of that Country, which fell, in Process of Time, to the Lot of a Grandson of *Esau*, from whom descended the true *Amalekites*; who were a continual Thorn to the *Israelites*; till they were, at length, utterly destroyed.

6. *The Amorites.*] Those of this Nation, who dwelt about the Plain of *Engaddi*.

NOTES upon GEN. xv.

Ver. 1. **A**FTER this great Victory, and the Blessing of *Melchisedek*, it seems as if *Abram* might be assaulted with some desponding Thoughts, and variously tempted, both from inward Suggestions, and outward Rumours; which he by Faith overcoming, God did hereupon reveal himself to him more clearly, than ever he had done before; now speaking unto him by his *Word*, in open Vision; which is the very first time that mention is made of the *Word of the Lord*, coming to any one. This the *Jews*, in their Paraphrases upon this Place, have thus represented, not amiss: *Abram* communed (they say) with his own Heart; and he said within himself, Ah! Wo is me now, seeing that I am to receive here perhaps the Recompence of my Works (or, the *Reward of the Commandment*) in this World; and there shall then be no Portion for me in the next World! Or else it may be, that the Friends and Relations of those who have been slain, and who lately fell before me, are gone back into their Cities and Provinces, and there will be joined again with greater Forces than at first; which (*to revenge themselves*) they will not fail to bring against me. Or else possibly there might, at that time, be found in me some very small Righteousness to be rewarded, or some little Commandment which I had kept; and therefore were they made by God to fall before me in Battle: But, in the time to come, it may be there shall be found in me no Merit, or Reward; and so the
Name

Name of the God of Heaven shall be profaned in me (which may he graciously avert!). Whereupon, the Word of Prophecy, from the Presence of the Lord, came unto *Abram*, in a Vision, saying, "Fear not, O *Abram*; for should these Men gather themselves together again, and with many more Forces come up against thee, verily, my Word shall be thy *Shield*: and notwithstanding that they fall before thee in this World, yet the Reward of thy good Deeds is still preserved; and exceeding great it is, which is laid up before me, for thee in the World to come." Thus they.

Ver. 2. This is thus paraphrased by *Jonathan*: O Lord God, many are the Blessings which thou hast given me; and many more are there before thee, which thou still hast to give: But alas! what profiteth me, if I pass out of this World childless; and *Eliezer*, the Son of my House, by whose means, in *Damascus*, Wonders were wrought for me, become my *Heir*, as he thinks with himself? For it seems, as if this *Eliezer* had done some eminent Service for *Abram*, in his Passage through *Damascus*, and that God had wonderfully appeared, in prospering what he did for *Abram's* sake.

Ver. 15. Some fondly indeed pretend, that this was no more than an *Oriental* Phrase, for going to the Grave: But this is altogether precarious; and it cannot be said of *Abraham*, that he did thus go to his Fathers, since his dead Body was so far from being laid *with them* in their Sepulchre, that it was deposited in a Country, which had no manner of Communication with that of his Fathers, lying from it at so great a Distance. So that, from this Text, an Argument may justly be drawn for the separate Existence of human Souls, and of their Departure hence, when they drop the mortal Body,

to go to live with those, who have gone before them, into the Region of Spirits.

Ver. 17. *Behold a smoking Furnace, and a burning Lamp, that passed between those Pieces.*] This *smoking Furnace*, the *Jews* supposed to be a Vision of *Hell-fire*: For, in the *Jerusalem Targum*, it is said, that he looked and saw, until the Seats of Judgments were placed, and till the Thrones (of this World, *i. e.* the Four Monarchies) were cast down. And, behold, Hell, which is prepared for the Wicked in the World to come, as a Furnace, with Sparks and Flames of Fire surrounded, into which the Wicked fell; because in the time of their Life here, they had been rebellious against the Law: but the Righteous, who shall have kept the Law, shall then be delivered out of Affliction, and be as shining Lamps. *The Rite of passing between the Pieces* was known to *Homer*, who says, that after the Priest had prayed, the Sacrifice was slain, and flayed, and then divided as, here, into twain, *διπλοῦς καὶ ὁμοῦς*; they making thereby Duplicates, or laying Piece against Piece, one exactly answering to the other, *Iliad*. B. i. § 461. So *Chalcas*, the Prophet, commanded a Swine to be brought him, which he divided into two Parts; one of which he placed toward the *East*, and the other toward the *West*, and then made the *Grecian* Princes, with their drawn Swords, to pass through in the Midst. And this also was the Ceremony used for the Reconciliation of *Agamemnon* and *Achilles*, and in a Treaty of Peace between *Diomedes* and *Ulysses*.

NOTES upon GEN. XVI.

Ver. 7. **T**HE first Apparition of an *Angel* which we meet with, is to *Hagar*; for to *Abraham* it was the *Shechinah* which did appear,

pear, and not any particular created Angel. The Standing of *Abraham* was higher in the Divine Life; and this is said to be the Reason of the Difference.

Ver. 13. She prayed, according to the *Targumists*, in the Name of the LORD, saying, *Thou art a God seeing all Things*; because she said, *I have begun to see, since that he hath appeared unto me.* Therefore she called the Well, *the Well over which appeared the Angel of Life.* The Greek Interpreters render it, *Thou, O God, who hast regard to me.* The *Jews*, upon this Occasion, will have it, that God was wont, in like manner, to manifest himself to *Sarah*, as to a Prophetess, by sending an Angel to her occasionally; and that it was by virtue of the Relation which she bare to *Abraham*, and for his Sake, even as it was with *Sarah*, when thus visited of God, that this his Angel, was sent to *Hagar*.

Ver. 12. *A(a) wild(b) Man.]* (a) The Word *Wild*, in the Original, is properly a *wild Ass*; and is generally so translated, this one Place excepted. For in the State of Nature, Man may most truly be said to be born like a *wild Ass's-Colt*, and the natural Man, whereof *Ismael* stood a Type (as *Isaac* did of the spiritual) to be as a *wild Ass used to the Wilderness, that snuffeth up the Wind.* So that PERE-ADAM, is in Strictness to be rendered a *Wild-Ass-man*, or a compound Animal of the Savage Kind, being one Part *Beast*, and other Part *Man*: And having the characteristic Difference both of a *brutish Sense*, snuffing up at Pleasure the *Wind*, or Spirit of this World; and of an *human Spirit*, drawing in the *Breath* and Spirit of God; the Inspiration of the Almighty only being that which can give Understanding and Reason. This odd Mixture is truly worthy of Observation, both in him, and wherefo-

ever else it may happen to be found, having one and the same Ground in all. But, moreover, there is another Signification in the Word PERE, or FERE, which is that of *Fruitfulness*: And as, from the former Signification of it, is descended *Fera* and *Ferus* to the *Romans*; so from the latter is derived *Fero*, *Fertilis*, &c. How exactly this Character did agree to *Ishmael*, and to his Descendants, as well as that of a *savage Enthusiasm*, or *Inspiration of Wind*, let History determine.

(b) *Man*.] No other Word could be here so proper as *Adam*; whereby is commonly understood Man in his mere natural Capacity: Whereas *ISH* is a more honourable, and *ENOSH* a *less* honourable Appellation.

NOTES upon GEN. XVII.

Ver. 5. **A** BRAHAM.] The Change of the Name is given for a Sign of the *Celestial Palingenesia*, or the second Birth of this Divine Hero, by the special Grace of God, whereby he was made the Seminary of *many Nations*, and that both after the *Flesh*, and after the Spirit.

For a Father of many Nations have I made thee.] Because God would establish his Covenant with him, therefore he gave him a *new Name*, for a perpetual Memorial of it: And because, by virtue of it, he would make him a *Father of many Nations*, therefore he inserted into his old Name the Letter *He*; which was accounted a symbolical Letter expressive of *Fruitfulness* or *Multiplication*.

Ver. 15. *Sarai*.] There is the very same Reason to be here understood for the Change of her Name, as of his, by means of the symbolical *He*; of which see more, *Dissertation x. § iv.* Some of the

the *Jews* hereupon observe, that in *Abraham* and *Sarab*, by Divine Imposition, are contained both the former and the latter *He*, which are found in the great Name of God; the one being as the Radix of *natural*, and the other of *spiritual* Multiplication; and that, according to her new Name, *Sarab* is made *Princess*, without any Restriction whatsoever; whereas, according to her old Name, she could be only said to be so, with respect to her Family, and by Order of her Husband: This is the real Difference of *Sarai*, My *Princess*, and *Sarab*, THE *Princess*.

DISSERT. XXII.

Of the Grove and Oratory of MAMRE.

GEN. xviii.

I. **A**LLON-MAMRE was in like manner consecrated by Divine Apparition, as *Allon-Moreh* had been, Chap. xii. 7. and given to *Abraham* to hold under God for Perpetuity. It is here translated a *Plain*, as *Allon-Moreh* was before; and such indeed it was, but to which an *Oak*, or *Oaks*, therein growing, gave the first Appellation: Of this Place he had for many Years a peaceable Possession, being here abundantly blessed of God, and honoured, as an independent Prince, by the *Amorrite*, or *Canaanite* Lords of the Neighbourhood: Some of whom, it appears, were his Confederates, and very probably profelyted by him to the Worship of the true God, particularly *Mamre* (by whose Name the Plain continued a long while to be known), and his Two Brethren, *Aner* and *Eshcol*.

2. For here, having set up a Place of public Worship, as a Prophet and Priest of the most high God, his Family increased very greatly, by the Accession

cession of such to it as were willing to submit to his Institution, and to *keep the Way of the LORD* with him. Very particular Honours had this Place, being dignified with many notable Events, in Confirmation of the Faith and Practice of this holy Patriarch: For, during his Stay here, God blessed him with a Victory over Four of the most powerful Princes in those Parts, even when flushed with their great Successes; and made him the glorious Deliverer, not only of his Nephew, then a Prisoner, but even of Kings for his sake; commanded a royal Priest to meet him and his Train with Bread and Wine to congratulate him, and to bless him in the most solemn and effectual Manner; animated him mightily by appearing to him, and conferring with him in a familiar and friendly Way, solemnly assuring him, that he would be his constant Defender in all Perils, and his certain Rewarder beyond what he could ever conceive; and then, when for want of an Heir he heavily complained, here it was that God gave him the Promise of an Heir of his own Body, entailed the whole Land upon that Heir and his Seed, perpetuated this Entail for all Generations, upon certain Conditions in the Covenant expressed, and, by sundry repeated Acts, ratified and corroborated the first Donation, for the perpetual Memory of which there was instituted a Sign, which never could be obliterated: Here he was justified by Faith, received the Seal of the Covenant, entertained Angels, communed with God, saw the Day of *Christ*, became a Mediator of Intercession betwixt God and Sinners, rejoiced in Spirit, magnifying God his Saviour, and looked unto *him* that was to be born in the Fulness of Time; who in the most antient of the *Jewish* Writings, next to the sacred Books, as in the *Targums* particularly, seems to be expressed by a Word of the same Signification and

Original

Original with that of MAMRE, which is MEMRO, being prefixed to the great and *most sacred* Name of God; whence some of the most discerning Critics suppose St. *John*, in the Beginning of his Gospel, to have introduced the ΛΟΓΟΣ, as an eternal subsistent Principle in and with the Deity, rather than from a Pagan Philosopher, as others pretend.

3. And it is observable, that as the Oratory of *Moreh*, or some Representation at least thereof, was kept up Four hundred Years after *Christ*; the *Samaritans* having, when St. *Epiphanius* was alive, a sacred Grove and *Proseucha*, or open Court for religious Exercises, set round with Rows of Trees, in the Fields of *Sichem*, about a Mile from the Town: So also, in Commemoration of this of *Mamre*, having the same Founder, not only *Jews* and *Christians*, but even *Pagans*, made Pilgrimages to it, and from several Parts flocked hither annually, as to a most celebrated Place of Devotion, even some time after *Constantine* had declared for *Christianity*; which is a Testimony, at least, of the perpetual Tradition of the Truth of this History, of the most antient Institution of this sort of Oratories, or Sanctuaries, which were *sub dio*, and exposed to the open Air; but planted with Trees, for the Benefit of their Shade, and for the more solemn Composing of the Mind, and Recollection thereof for heavenly Contemplation.

4. To such Places as these, was sometimes given the Name of the *House of God*, and of the *Courts of God* (the Trees thereof being likewise called *Trees of God*, *Psal.* civ. 16.); as *Gen.* xxviii. 17, and 22. *Psal.* xlii. 4 —lii. 8.—lv. 14.—lxxxiii. 12.—lxxxiv. 10.—xcii. 13. Also of his *Tabernacles*, as *Psal.* xlii. 3. and *Psal.* lxxxiv. 1. And of *Synagogues*, or Congregations, *Psal.* lxxiv. 8. And lastly, of God's *Sanctuary*, *Josh.* xxiv. 26. *Psal.* lxxiv. 3. 7.
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And moreover, as to this his Sanctuary in *Hebron*, and the *Seneculum* by it for convening the Elders, or Chiefs of the Tribes, even as at *Sichem*, there are not wanting, in sacred History, several References, by no means inconsiderable: For which may be consulted the following Texts, *Gen.* xiii. 18. *Josh.* xx. 7. 2 *Sam.* ii. 11. and v. 3, 5. Chap. xv. 7, 10. 1 *Chron.* iii. 4. Chap. xi. 1, 3. and xii. 38.

5. From which there might be drawn a Parallel betwixt *Hebron* and *Sichem*, the one the first and principal Lot of *Judah*, as the other of *Joseph*, betwixt the Plain of *Mamre* and Plain of *Moreb*; the Sanctuary or Tabernacle in *Sichem*, and that in *Hebron*; the Altar of one, and the Altar of the other, with the sacred Inclosure; and betwixt the Oaks by the Sanctuary of the Lord, even that which is interpreted the Oak of *Vision* (or *Apparition*) and that which is properly the Oak of *Locution* (or *Allocution*) or of the WORD. From which sprang, by poetic Liberty, the Fable of the *Dodonæan Oaks*, or Vocal Forests.

6. There is another Observation concerning sacred Places to be drawn hence; which is, that antiently it was never customary to bury the Dead in any of them; but that the Places of *Sepulture* were generally chosen at some convenient Distance from them, not very remote. Wherefore *Abraham* chose to purchase the Field of *Ephron*, rather than any other, for this Purpose; because of its lying so conveniently before *Mamre*, that is, not only next adjoining to the sacred Ground, but situated also directly against the *Fore-side* of the Altar of *Mamre*, or the *Kibla*. And so also it was with the Cemetery of *Joseph*, which could not be within the Verge of the Sanctuary of *Moreb*, but only adjoining to it. The Reason of this will
more

more clearly appear, when there will be an Occasion to search into the Grounds of that *legal Impurity* which was contracted from the *Dead*: Neither is it by any means improbable, that the Sepulchre of this Patriarch also was made to face the Place of the Altar in like manner, and to look towards the *Point of Worship*, as if it were in Token of the Faith of a future Resurrection, as shall hereafter be made out, with God's Blessing.

7. It is a very idle Cavil of some, that *Mamre* is in one Place said to be in *Hebron*, and in another to be the *same as Hebron*; they fancying this to be absurd, and contrary to History, there being yet (they say) no such City as *Hebron* in being; since plainly no more can be meant by it, than that it was situated *by Hebron*, or *by the Place* which afterwards was commonly known by that Name, and possibly too in the Days of *Moses*, as in other Texts the *Hebrew* Prefix must necessarily be rendered; and though no such City as *Hebron* might be then in being, certainly it could yet be *in the Territory* thereof, or within that Land, which some time after fell to its District. And so *Hebron* might truly be said, to be the *same as Mamre*, that is, the one did belong to the other, or was a Part of the other, and did vulgarly pass by the same Name; which undoubtedly is all that the Historian would have to be understood by expressing himself after this Manner: Add to this, that in the most antient Times it was ever reputed as an Article of the Law of Nations, or of the *universal Jus Sacrum*, that the sacred Groves should be Places of Solitude *without* the Cities (even as the *Garden of Gethsemane* was, in which our blessed Lord spent his last Hours, there offering himself up a *Sacrifice*); and that Places likewise of *Sepulture* should be in the Suburbs, and adjacent Grounds. And therefore,

fore, when a City was built, it was not permitted to inclose one or the other of them within the Walls; they being both *exempt Places*. So accordingly, when a City came to be built in the Vicinage of this holy Place, where so many great Things had passed, there was Care taken, that neither this, nor the burying Ground, which had been appropriated, should be comprehended within the Walls.

8. There was also a religious Care about the *Trees* which grew in these Places. Whence in the Purchase of *Abraham* there is a particular Mention made of (a) the *Trees* as well as of the *Field*: And whence also the Destruction of these is noted as no small Barbarity by the Prophet (b) *Asaph*, in them who should not only cast Fire into the Temple, but defile also these Courts of Prayer, either by *lifting up their Axes upon the thick Trees*, or by firing them. Now, as for the Trees of *Mamre*, they must have been of the Sort of ever-green Oaks, with those of *Sichem*, or the *Syrian Esculus*, which is a thick and bushy Kind of Oak; one of which, and the principal of them, being called *Abraham's Oak*, was by Succession preserved and propagated, till, by the superstitious Profanation thereof, it was found necessary, when the Empire became *Christian*, that it should pass under the same Fate as the (c) *Brazen Serpent* of *Moses* had before done, and for the same Reason. Such was the Period of the *Quercetum Mambre*, the undoubted Property of *Abraham*, being an Emblem, or Sign, of that which then beset his *Seed after the Flesh*.

(a) *Gen.* xiii. 17. (b) *Psal.* lxxiv. 5. (c) *2 Kings* xviii. 4.

DISSERT. XXIII.

Of the Conduct of Lot in Sodom, and the inviolable Rights of Hospitality.

GEN. XIX.

1. **I**T is not to be doubted but that *Lot* was a Person of some Eminence in the City where he dwelt, and probably was married to one of the principal Women; and might, upon more Considerations than one, justly expect to be in some Post of Power, after all that had been done for them, upon his Account purely; both the King and all the Inhabitants owing their Lives, with all that they had in the World, to the generous Assistance of his Uncle *Abraham*.

2. Accordingly the *Jewish* Doctors, in the great *Genesis*, say, that he was a Judge in *Sodom*; and that, as such, he sat in the Gate of the City, where the Courts of Judicature were usually kept. As he was here sitting, toward the Close of the Day, he spied two Strangers, who appeared to be more than common Persons, before whom rising up, and running to salute them, he prostrated himself after the Eastern Manner, and courteously pressed them to take up for that Night with what his House could afford them: To which they at length yielded.

3. But such was the Inhospitality of the Place, that the Inhabitants thereof soon flocking from all Parts, at the Report of Two so very extraordinary Strangers, that were there entertained by one, who was himself but a Foreigner; they stormed the House, and commanded them both to be given up to them at Discretion: And this with a Design, whatever other Pretence of Suspicion there might be formed, that they might abuse their Bodies.
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The good Man hereupon, in a great Perplexity and Perturbation of Mind, lest the Right of Hospitality should be violated, is resolved to expose both himself, and those that were his, to the very utmost of Perils, rather than these, to whom, for their Security, he had given his Faith, by taking them in *under the Shadow of his Roof*, should come to any Hurt whatsoever. This made him to go out of the House alone, and to venture himself at Night amidst a most flagitious Rabble, that he might expostulate a little the Matter with some of their Chiefs, in the most obliging and respectful Manner; and might by any means divert the Storm which was intended against his Guests, from falling upon them, whatever the Composition might cost him. So very sacred was the *Law of Hospitality* held in those Times, by all that had a Sense of Religion, and of the common Rights of Mankind.

4. As to the Offer which was made by him on this Occasion to the Men of Sodom, 'tis a very strange one indeed; but it was made in the Vehemence of his Mind, and under the greatest Perplexity of Spirit that was possible, how to preserve those to whom he had given Entertainment. *Behold now*, saith he, *I have two Daughters.*

5. This Expression of his giving up his two Daughters, is at first Sight very harsh; but perhaps no more may be meant by it, than if he had said, "God forbid, my Friends, that you should
 " make yourselves guilty of a Crime of so high
 " a Nature, as to offer but the least Violence to
 " these noble Strangers, whom I have in the
 " Name of the Lord received, now under my
 " Roof; and whom I cannot therefore deliver up
 " upon any Terms whatsoever. Much rather had
 " I part with even my own dear Daughters, who
 " are

“ are in my Power, and who are also marriage-
“ able, than with these who are not in my Power
“ to dispose of: Wherefore I beseech you, Bre-
“ thren, deal not so foolishly in this Matter; but
“ consider what ye are now about. And since, of
“ two Evils, better it is to commit the less than
“ the greater; are there not Women among you
“ whom ye should choose for the satisfying the
“ Desires of your Flesh, and not sin against the
“ Order of Nature? But if there are none found
“ whom you can like, and you will nevertheless
“ persist, I protest to you, Sirs, I will sooner lose
“ my own Children, with all that I have in the
“ World, than ever once consent to violate my
“ Word, which I have plighted to these worthy
“ Persons: Therefore do as you please with me,
“ and with mine, seeing that I am in your Hands;
“ only touch not these.” This I take to be the
full and real Purport of what *Lot* said to the Men
of *Sodom*, when they had *vexed his righteous Soul*,
and tormented him grievously with their wicked
Words and Deeds. And if so, the Conduct of
Lot was not herein so blame-worthy, as some have
thought.

6. But for certain, there is nothing in sacred or
profane History, which can carry the Rights of
Hospitality higher than this doth. And had it not
been for his adhering inviolably to these, he and
his Family must necessarily have perished in the
common Destruction of the City; which ought
well to be heeded.

DISSERT. XXIV.

Of the Metamorphosis of Lot's Wife.

1. **S**OME Chemists have observed, that an human Body, of about *Two hundred Weight*, being consumed by Fire, there will be found scarce *Six Ounces* of clean Earth, or solid Substance, remaining; all the rest flying away. Now that which is most durable in any Body, is certainly the fixed Salt of it: But the Quantity of this in the *Bodies of Animals*, and even in their more solid Parts, which are the *Bones*, is so exceeding small, with respect to what is found both in vegetable and mineral Bodies, that the *Calx* containing it is seldom the Hundredth Part of what is carried off by the Fire; and in those Bodies which more abound in Unctuousity or Volatility, may sometimes scarce reach even the Thousandth Part. There is no need to insist upon the Nicety of Calculation in this Matter; let it be sufficient to remember, how, according to the aforesaid Experiment, that which is incombustible and indestructive in the human Compages, is ordinarily not so much as *One to Five hundred* of that which is combustible and destructible. So that, upon the Whole, this elementary Body of ours, being compounded of so many *heterogeneous* and *evanescent* Particles, and being both generated from, and dissolved into Fumes, may even literally be said to be a *Vapour*, or a fluid discernible Substance. It is, therefore, not a little strange, that any Body, either of Man or Woman, and especially of a *Woman*, which is in proportion fuller of Moisture, and less solid, should not only not be consumed by Fire falling upon it, but should be preserved by it, and that to a great many Generations

tions also, as in the Case before us is generally supposed.

2. But neither is this all the Difficulty ; for even supposing that which, in *ordinary* Calcination by Fire, is easily reducible to a *Five hundredth* Part of what it was before, should by this *extraordinary* Calcination lose none of its Parts, but be still the same in Proportion, Figure, and Weight, as at the first ; yea, that the calcined Body should be made by the Fire to consist, as it were, of *Salt* ; whereas it is notorious, that in the Ashes or Calx of any Body which is burnt, there must be, besides the Salt, a considerable Quantity of *Terrestricity*, which is good for nothing when its Salt is extracted ; so that the Proportion of Salt will be yet considerably less than was before allowed : Supposing, I say, that the Proportion of the Salt of a calcined human Body did rise even up to the total Aggregate of the Parts of that Body ; nevertheless, tho' the *Fire* could not have Power enough to consume, or separate, such a *saline Body*, yet *Water* for certain would ; and by Consequence the descending Rains must very soon have washed it quite away.

3. And hence some have, with too much Haste, concluded, that the Historian could mean no more than that, turning back, she perished by Fire from Heaven ; and that in the very same Place, where she was slain, there was for a perpetual Monument thereof a Pillar afterwards erected, either by her Husband, or by somebody else.

4. It is very true, that Salt, being of an indestructible Nature, as it is thence very fit, it is sometimes applied, to express that which is most durable ; as for Instance, a *Covenant of Salt* : But then to this may be said, the Covenant of God, which is everlasting, is indeed thus called, not only because it may be rightly compared to *Salt*, which

corrupts not; and, being itself incorruptible, preserveth also from Corruption that which is *salted* with it; but likewise because there was (a) *Salt* actually used in the solemn Rites of this Covenant, and because, in all the Offerings commanded by God to be made, *Salt* was never to be omitted; whence it came to be called the *Salt of the Covenant*. And therefore the true, natural, and genuine Sense must be, not that any Monument was raised over this unbelieving Woman, how durable soever, and by means ordinary, or extraordinary; nor that her Body was made *Salt* by a real Transmutation, *Transfementation*, of Principles; nor that the like Portion of essential *Salt* therein contained was by Multiplication and Organization built up into that Form of an human Body; nor that the Nature of *Salt* was here so miraculously changed, as not to be reducible into a Liquid, either by being mixed with the descending Drops of Rain, or by being exposed to the Air: But that all Bodies in the World being produced from *Salt* (as may be demonstrated), and *Salt* being properly as the Pillar of Nature in the whole visible Creation, and the primeval Principle of Solidity and Durability, there was such a sudden Induration of all the Parts of her Body, without doubt, from the Abundance of the nitro-sulphurous Particles penetrating the same throughout, that she became like a Statue; and was her own monumental Pillar, or a *standing Mummy*, to be seen by every one: Not unfitly called *Salt*, as both being of the same durable Nature with it, and likewise originated from it. For the further Illustration of which Matter there may be made several Reflections and Observations by those who are curious.

(a) See *Levit.* ii. 13. *Numb.* xviii. 19.

5. Now because the Wife of *Lot*, say the *Jerusalem Jews*, in their *Targum* upon the Place, was one of the Daughters of the Sons of the People of *Sodom*; therefore she looked behind her, that so she might see what became of her Father's House: And, behold, she standeth a Pillar of Salt until the Time shall come of the Resurrection, when the Dead shall live again. Thus they: By which they seem to assert, that this Pillar, or Statue, was yet standing in their Days, about Twelve or Thirteen hundred Years ago; and that their Opinion was, it should remain so till the Resurrection.

6. But whatever Credit may be given to them, or to some others since their Time, who, being upon the Place, could not well be ignorant of the Fact, whether it were so or not; a more considerable Evidence for his own Time, I take to be the Author of *Wisdom*, who hath these most remarkable Words, *Even to this Day—A standing Pillar of Salt is a Monument of an unbelieving Soul*, ἐν ἀπιστίας ψυχῆς μνημαῖον ἔστηκε σῆλη ἀλός. *Sap. x. ver. 7.* And some think there may be an Allusion to this famous *Μνημαῖον*, or *Monument*, in the Words of our Blessed Saviour, (a) *Remember Lot's Wife.*

7. If it were then standing when this Author wrote, it must have continued almost Two thousand Years; but it is the constant Tradition, both of *Jews* and *Christians*, that it continued many Ages; which is enough to denominate it a perpetual Monument, or Pillar, in the Language of Scripture.

8. For as this miserable Creature, as a Figure of many who perish in the Way, halted to look back upon what she had left behind; they generally suppose, that some of that "Storm, in which

(a) Μνημονεύετε, *Luke xvii. 32.*

“ her Country was overthrown, overtook her;
 “ and, falling upon her as she stood staring about,
 “ and minded not her Way, nor her Guide, suddenly her Body was wrapped into a Sheet of
 “ *nitro-sulphureous* Matter, which, congealing into
 “ a Crust as hard as Stone, made her appear, they
 “ say, as a Pillar of Salt, her Body being, as it
 “ were, candied in it.” To which some will needs add, that the nitrous Salt, or Crust, by whatsoever Accident it might happen to waste, was continually repaired again from the Air, mingled with the Exhalations there arising.

9. The Conjecture of a learned Commentator of our (a) own, is hence not improbable, that the Name of *Adith*, or *Editb*, which in the most ancient of the *Jewish* Histories, next to *Josephus* and the *Bible*, is given to this Woman, might be derived from this fatal Step of hers, whereby she became an everlasting *Testimony* of the just Displeasure of the Almighty against Revolters; though perhaps this Name may have been preserved in the same Manner as those of *Jannes* and *Jambres*. But whichsoever of these be true, *EDITH* is a Name expressive enough; and is, after the *Greek* Interpretation of it, manifestly no other than the *MARTYRION* of the personated *Solomon* in the Book aforesaid, which is not unworthy of Observation.

10. Neither are there wanting Monuments to this very Day, which serve not a little to confirm and illustrate this History, evincing both the Possibility and Reality of such-like Transmutations, and shewing plainly also the Reason for that Name being

(a) Bishop *Patrick* upon this Place. See also the *Codex Pseude. Vet. Test. of Fabricius*, Tit. cxxx. *Loti Uxor Editb.* who cites for it *Pirka R. Elieser*, c. 25. and the Commentary of *Joshua Aben Struit* upon the Law.

attributed to her, and for that Phrase of a *Column of Salt*, which is in a manner equivalent to it.

11. Some have been at the Pains to make Collections out of approved Authors of a great Number of Histories representing this: And others, treating upon the Nature of *Salt*, have thence explained the Origin of Bodies, and the Preservation of them in a liquid and a dry Form, by virtue thereof; with the Causes of Petrification, both in the Bowels of the Earth, and out of it: Without which we cannot understand what was natural, and what supernatural, in this Transmutation of Flesh, into Stone, or into another Substance, alike hard and permanent; nor why the same Cause should have such different Effects, as here it had, as binding and loosing the Particles of Matter, rarefying and condensing; making at once hard Things soft, and soft hard; by Dissolution of one Subject, and Concretion of another; by Conflagration, and Congelation, according to certain Respects; by Vaporation and Evaporation; by Sublimation, and Precipitation, or Tartarisation; and by Conversion of dry Land into a Lake of Water, and of a very moist animal Substance into a very dry mineral one, which was undoubtedly the Case of *Lot's Wife*.

12. Which that it was, and may be again at any time, God so seeing fit; any one, only acquainted with the Power of *physical Causes*, and their Subordination to the *First Cause*, will evidently enough discern; following herein together the Clue of *Natural History*, and of *Divine Providence*.

13. For there is nothing more certain and evident in all Nature, than that Solids have been, and are, generated *out of Fluids*: No less certain it is, that, according to the *Mosaic Philosophy*, *Water*, or an immense indefinite Fluid, must have been the

first Matter of all Bodies: And it is certain, by a great many Experiments, that the *specific Gravity* of the Water does but a little exceed that of an human Body, and that it is sometimes equal to it; and that there are even found some Bodies of Men and Women, but especially of Women, which are *lighter* than Water, and therefore will not sink in it, by reason of the Smalness of their Heads, and other Causes which are incident more to Women than to Men, and more especially if they are old. And no Wonder thence it is, that all Mens Bodies, in their natural State, when their Life is gone, are so subject to Putrefaction, and Solution of their Continuity; or that they can be, on the other hand, preserved, and consolidated, by the Introduction of proper Ferments and Salts, even as Water itself is; whereof natural Historians speak so fully, and so clearly to our Purpose, as it were in Confirmation both of the said Philosophy of *Moses*, and of the History too of this wonderful Transformation by him recorded; since more wonderful it cannot well be, than a vast Number of other Transformations and Metamorphoses which are made in the Water, and out of the Water, even as the first World was.

14. That Stones themselves, which are the hardest of Bodies, and even precious Stones, which are the hardest of these, are made of Water; and that there are Rivers and Springs in very many Places, of a petrifying Nature, which convert whatsoever is cast into them into Stone; it cannot longer be so much as doubted of, after such daily Experiments: Neither can it be deny'd, that in the Fluids of the human Body, and out of them, are generated the *hardest* of Solids; or that these Fluids, which are converted either into Bones, or Stones, are impregnated with *Salts*; since of this, as well

as of the many other Transformations, and Transmutations of the Chyle, there are such plain and sensible Proofs, as every Man who will may judge of: Nor would any thing hence be more foolish and groundless, than for a Man to contradict or ridicule (as the Manner of some is) the Account of this particular Transformation, given us by *Moses*, after such a Multitude of Histories of Petrifications, attested by Philosophers, and Historians of the best Credit; and the ocular Demonstrations which may also be had hereof daily.

15. In the most *Northern* Countries, there are Instances more than a few, both of Men and Cattle, whose Bodies have been frozen and condited, so as to preserve them incorruptible: And even in the more *Southerly* Regions too, there have been some Examples of a like Nature. Those Countrymen about *Pergamus*, who were first suffocated, and then (a) petrified by Mineral Streams arising out of the Cave, wherein they were hid, are a remarkable Evidence of this. But the strangest Account of this Nature in History, is that of a whole Caravan, consisting of Men, Women, and Children, with their Flocks; which, near the *Palus Kitaga*, lying between *Muscovy* and *Tartary*, in the LXIVth Degree of *Northern* Latitude, were in the Year MCCCXX. all converted into Stones, standing in the very same Posture they were found in, at the Instant of their Transmutation, for several Generations afterwards.

16. To the like Purpose it is related by (b) *Aven-tinus*, a credible Historian, that in his Time above Fifty Country-people, with their Cows and Calves, in *Carintbia*, were all destroyed at once, by a strong suffocating *Saline Exhalation*, ascending out of the

(a) Of which see *Helmont*, de Lithiasi, Chap. 1. 11. 12. 16. and *Shirley's* Essay of the Origin of Bodies, Sect. 1. 11. 16. &c.

(b) *Annal. Bavar.* Lib. vii.

Earth, immediately upon an Earthquake, which was in the Year MCCCXLVIII. and thereby reduced into *Saline Statues*, such as *Lot's Wife*; which he tells us were seen, both by himself, and the Chancellor of *Austria*.

17. These were all *Pillars*, or *Statues of Salt*, in the sacred Dialect. They were so, also, upon a natural Ground; and not only as Salt is the central Existence of every natural Body, and the Strength and Support thereof, or as it were the *Pillar of Nature*; but inasmuch as it is known to every Chemist, that all indurated Bodies are most highly saturated with a *Saline Principle*; and that all Coagulations and Concretions, in the Mixture of Bodies, are effected by the means thereof; so that it was not possible to express such a Transmutation as this, in the Person of *Lot's Wife*, whether it were simply by Incrustation, or else by total Penetration, more properly than *Moses* hath done.

18. Nevertheless it ought not hence to be concluded, that the Fate of this Woman was altogether natural, and had nothing at all miraculous in it, or supernatural, as some would pretend. For natural Causes may be, and often are, supernaturally put in Motion; and certainly the Adjustment of this whole Transaction, as a most remarkable Scene in Providence, never to be forgotten, and the Direction of its several Springs, had something therein more than natural, and fit to command our Attention. Some understand the Text, as if, by looking upon the Angel who was behind, she was thunderstruck, and changed into the Form of *Salt*, by the Fire which came from him; and that her thus being *salted with Fire*, there was some Resemblance of the Punishment, to the Sin which did predominate in her. However this was, most certain it is, that, without the Ministry of Angels, nothing was
herein

herein done; and that the Exactness of God's Justice was in no Instance ever more exemplified than in this. Accordingly one of the antient Chaldee Paraphrasts here saith, "And his Wife looked back upon the *Angel*, to know what was the End of her Father's House, &c. Now, behold, inasmuch as she had *sinned in Salt*, in that also she was made a public Example, by becoming a *Pillar of Salt*;" which is founded upon that old Maxim, *Wherewith a Man sinneth, by the same shall he be punished*. And hence, as the Sin of Infidelity is by the Holy Ghost frequently compared to an *Induration*, or *Petrification* of the most principal Part in Man, the Punishment of Infidelity was here answerably fitted to it by *indurating*, or *petrifying*, the whole Body.

DISSERT. XXV.

On the Confederacy of Lot's Daughters.

1. **I**T can hardly be supposed, that these Women could be so very ignorant, as to fancy their Father and they were the only Three Persons, who were left alive in the World; and from which it was to be peopled again. But the plain Truth of it is no more than this, that there was not so much as one of all their Kindred left, by whom they could raise up Seed to their Father; those of their Father's Side being at a vast Distance from them, utterly unknown to them, or accessible by them; and those on the Mother's Side, being every one destroyed by the Conflagration of *Sodom*.

2. Now it was, at that time, an universal Law, called the *Law*, or *Manner*, of all the Earth, which became afterwards a particular Law, or Manner, to the *Israelite Peculium*, that Marriages should be contracted within the Families, for Preservation of Inheritance,

Inheritance, and for avoiding the Mixture of Seeds: So that the Two Sisters here argued very justly, upon the Principles then universally admitted; that is, upon the *Noachical* Establishment, and the general Law of Nations; since they had no Brother to keep up the Name and Family; and their Father also had lost the Wife of his Bosom, their Mother, by whom he might have had other Children; as they had likewise their espoused Husbands, before their coming together, in the common Destruction; there was no apparent Possibility of preserving their Father's Family from utter Extinction, after their Three Lives, or of averting the *Curse of Excision*, than by that very Method which they at last concerted betwixt them.

3. In the Execution of which, it is plain, by their Management, both before, at, and after it, they could be guilty of no evil Intention; for in the midst of the Impurities of the most wicked City under Heaven, they had preserved their Virginity; and they had visibly no other Motive, than the Law of Nature, given to *Adam* and *Noah*, for what they did; they acted therein by Counsel, and not by Lust; having an Eye directed to the Blessing, whereby *Adam* and *Noah* were constituted Seminaries of Mankind; they did it not for Pleasure and Satisfaction to themselves, but for Profit and Acquisition to their Father; they sought no more, but to *preserve a Seed* out of this Seminary, perhaps the only one they might then know of; and gratefully to perpetuate the Life of him, so far as was in their Power, who to them was, under God, the Author of theirs; they had the Plea of Necessity, if not to justify, yet to excuse them; and might even justify them, in that which would be monstrous in any other Case which can be brought; they never repented of that which they once did; and

and which they did also in much Simplicity, and not only with an innocent, but even laudable Intention; being then under Circumstances so very extraordinary, and peculiar to them only, as can by no means be ever pretended again; and lastly, as they lived chastely, both before and afterwards, they were so far from being conscious to themselves of having acted therein with any base or sinful View, that they took care to perpetuate the Memory of it to their Posterity; which never would have been done by them, had they thought it would have been a Reproach upon their Father's Name and Seed, which they strove to eternize, when in Danger of perishing.

4. We all know there are Duties of *positive Obligation*, and Duties of *natural Obligation*: And in the Competition of these Duties, it is evident, that the former ought to give way to the latter: It is evident also, that there are certain Relaxations and Abatements, which God himself is not unwilling to make, in the Duties both of natural and positive Obligation; and that therefore we, in like manner, ought to make the same, under the same or like Circumstances; even as the People of God have in all Ages made, and practised, under every Dispensation, Patriarchal, Legal, and Evangelical. This is demonstrable by undeniable Evidence of Facts; and likewise by the authentic Declaration of the Divine Lawgiver himself; so that it is put beyond Doubt.

5. The keeping the *Sabbath* is, for Instance, a Duty of *positive Obligation*; but the saving of Life is of *natural Obligation*: And if a Competition happen to arise between these, the Case is plainly decided for us, that the latter ought always to take place of the former: So it is decided also, in the Case of Sacrifice; which, being a positive Duty, might be superseded by that which is natural.

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6. The Prohibition of certain Degrees of Consanguinity and Affinity in Marriages, howsoever reasonable in itself it be, is not of natural, but of positive Obligation only; and therefore cannot be binding in all Cases, and under all Circumstances; but may admit of some favourable Relaxation, if there be any apparent Necessity, or a very high Expedience for dispensing with the Rule. The great Masters of Morality, the *Stoics*, were hence of Opinion, that it would not be against the Dignity, or Duty, of their *wise Man*, if, by a Catastrophe of the World, like to that of *Sodom*, the whole Race of Mankind should be extinct, or should appear at least to be so; so that there were none left alive, but a Perfectionist and his Daughter; for him to restore the World by her, when there was no other Way for it remaining. Never was there a greater Consanguinity, if so great, betwixt any, as betwixt the Two great Parents of Mankind; for *Eve* might be said to be the Daughter of *Adam*, if not *more than a Daughter*; and that Brothers did at first marry with their Sisters, it is impossible to question, and unreasonable to condemn. There was both a natural and a positive Obligation to replenish the Earth, for the filling up *the Number of the Seeds*; to which there was afterwards wisely super-added an Obligation, by way of Limitation, purely positive: And so the Manner of *filling* them up came to be restricted within such Degrees, and regulated by such and such Laws, for the more orderly Oeconomy of the World; and this is the true State of the Case.

7. And if it be objected, that the Daughters of *Lot*, however defensible their Intentions might be, did ill in making their Father drunk; it is very true, that they did so: But seeing that they knew no other Means to accomplish their End, which End appeared

appeared to them eligible, both upon natural and positive Institution, and consequently so far from being in itself unlawful, as even to be commendable, when abstracted and separated from certain adventitious and mixt Ideas ; they made no Scruple to prosecute their End, by those means which they had in their Power, when they thought there were none besides. In doing which, they did no more than the soberest and discreetest Persons have sometimes done, and have gotten themselves a lasting Fame, which otherwise had been absolutely impossible for them to purchase.

8. The Story of the *Hebrew* Midwives alone (to omit a Multitude of others) is so plain an Evidence of this, upon the common Principles, that we cannot desire a plainer. For if an *officious Lye* be never so small a Sin ; or if there can be nothing good, but that which is also true ; and every Deviation from the Truth be consequently a Deviation from strict Goodness ; it is certain, they could not be perfectly innocent, according to the Rule of *rigid Justice*, when, to preserve the Lives of the Male Children, and to keep up a Posterity, the Extinction of which was threatened, they pretended to have no Hand in that wherein yet they were the principal Agents. Nevertheless, as their Intention herein was perfectly right and praiseworthy, and as there was no other possible Means for them to use under such a Necessity, they were accepted of God, and have left an honourable Memorial behind them, which will endure for ever.

9. And that which was an Excuse for *Rahab*, and for *Michal*, cannot well be refused these Two Women ; unless it can be made out, that they acted upon evil Principles, or that their Case was not so as it is represented in the History. Neither of which is possible to be done.

NOTES upon GEN. XIX.

Ver. 7, 8. **T**HE *Sodomites*, in this Attack upon *Lot's House*, were convicted judicially, as it were, in order to the passing a Sentence upon them, after the manner of human Courts, for Crimes of the highest Nature, whereof they stood indicted.

Ver. 11. *And they smote the Men that were at the Door of the House with Blindness.*] By a sudden Impression upon their Brains, turning their Heads, so as to discern nothing in its true Place.

Ver. 23. The *Jews* say the Sun arose, and shone for three Hours, till *Lot* entered *Zoar*. And further they say, that the Word of the Lord rained down *Showers of Good-will* upon *Sodom*, and upon *Gomorrhah*, to the end that the People thereof might repent of their evil Ways, and do Penance: But they repented not; for when they beheld the Good-will of the Lord to rain upon them, these said in their Heart; Surely our evil Deeds are not known before him: And therefore rained he again, say their approved *Targums*, raining upon them Brimstone and Fire, from the Presence of the Lord out of Heaven.

Ver. 24, 25. The *Catastrophe* of these Cities, as it is called by *St. Peter*, 2 *Epist.* ii. 6. was by Thunder and Lightning, with an Earthquake: *Dr. Jackson's* Observations upon which, out of *Tacitus* and *Strabo*, are very just; and clearly confirm the Truth of this History, as it is delivered by *Moses*.

Ver. 29. *God remembred Abraham.*] *Lot* was to *Abraham*, when they left *Chaldea*, as an adopted Son; and so long as he continued with him, and he had no Issue, was Heir apparent to him: So that *Abraham* had a Propriety in *Lot*, and both the first and

and second Deliverance of *Lot*, are recorded to have been *for the Sake of Abraham*; which is done upon very good Reasons.

NOTES upon GEN. XX.

Ver. 2. **A** *BIMELECH*.] i. e. *My Father the King*, or *my Lord the King*, the common Name or Title of the Kings of that Country, *Pater Patriæ*.

Gerar.] The antient Metropolis of *Palestine*, which, in the *Jerusalem Targum* is called *Arad*; that seeming to be the elder Name, and that by which it was known to the *Philistines*: Whereas the Name of *Gerar* seems to have been given about this time by *Abraham*, or *Isaac*, in Allusion to their being there but *Sojourners* and *Pilgrims*.

Ver. 12.] See *Selden de Jure Naturæ et Gentium*. Lib. v. Ch. 2.

Ver. 16.] There are various Interpretations of this Place: That of *Onkelos* is the most easy and natural, "Behold, I have given a thousand Shekels of Silver to thy Brother: Behold, it is unto thee for a Veil of Honour; forasmuch as I have sent thee away," &c. meaning that her Husband should buy her a Veil with it, whereby she might be no more exposed as she had been.

DISSERT. XXVI.

Of the BIRTH of ISAAC.

I. **T**HE Time of *Isaac's* Birth was set precisely, even as that of *Christ*, of whom he was a Type: In both of which there must have been some very deep Ground, which is not obvious to every common Eye. The Place of his Birth is not named expressly; but, it being not said, that his

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Father departed from *Gerar*, it is highly probable he was born somewhere thereabouts, that is, in *Abimelech's* Country, where his Father's Family continued a good while.

2. Now, before the Birth of *Isaac*, the true Heir, there were Three presumptive Heirs to *Abraham* successively: The First was his Brother's Son, whom he had matriculated, and adopted into his Family, but who separated himself from him to seek his own Fortune; and so voluntarily receded from that Expectation, by setting up for himself independently: Whence so many and great Calamities afterwards befel him.

3. The Second was a young, but both faithful and capable Servant, whom he had brought along with him out of *Syria*, and whom he had profelyted to the Worship of the true God: Afterwards this young *Syrian* so endeared himself to his Lord, by his several good Qualities, and by the Divine Blessing which attended him continually in his Affairs; whence he might truly deserve the Name which was given him, importing God to be his present Help: So that there might be a reasonable Expectation in him, that he should succeed, in case his Lord should have no Issue of his own Body: But by the Birth of *Ismael* his Pretensions came to cease; notwithstanding which, he continued, with the same Fidelity as at first, to take care of all his Master's Concerns, and to leave an honourable Name behind him to all Generations.

4. A third presumptive Heir, was one begotten of his own Body, at the Motion and Procurement of his own Lady, by a secondary or substituted Wife, whom she introduced out of most tender Affection to her Husband, and to her also who was her Servant and Confident; as well as Care for the Succession, when she concluded herself
uncapable

uncapable to bring him an Heir; to obtain which, both he and she did now impatiently long. He continued, near Fourteen Years, Heir apparent to the Estate, without the least Competitor; and even after *Isaac* was born, there is reason to think that *Abraham* had a Design to make *Ishmael*, the elder, though not born free, Coheir with him, who was the younger; and that his Mother *Sarah* was jealous hereof, when she so earnestly pressed her Husband to send him away, that he might not be present in the Family, to hinder the Succession of her Son, by putting in his Pretensions. Which might afford several other Reflections: But this is enough for the present.

DISSERT. XXVII.

*Of the WEANING-FEAST for ISAAC; or his
INITIATION.*

1. **I**T is the Opinion of some of the Antients, that this Feast was not celebrated till *Isaac* was Five Years old, as if *Sarah* had suckled her Son till that Age; which has no manner of Probability: For more probable it is, that it was kept upon his Birth-day, when he had completed his Second Year, and was entering into his Third; or else upon the Feast of his Circumcision, Seven Days after, if it did not rather continue the whole Week; as may not unreasonably be supposed, upon the Foot of the antient Customs, and upon so extraordinary an Occasion.

2. For it was the Usage of sundry Nations, from Time immemorial, solemnly to INITIATE their Children, and especially if it were the *First-born*, and a *Son*, by certain Festival Rites, soon after they could walk about, and had the Use of their Tongues; till which time, ordinarily, they were

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not taken from their Mother's Breast. This was generally when they were about Two Years old, and were got over the chief Difficulties and Infirmities of Infancy ; and then by the old *Romans*, as we learn from *Varro*, the Child, by some Ceremony, was dedicated to their *Deus Statinus*, or *Statilius*, the God of *Standing*, so called from the Child's being able to *stand* alone, without Help : As also to their Goddeffes *Educa* and *Potina*, the Presidents of Eating and Drinking ; the Parents giving the *weaned* Child something religiously first to *eat* and to *drink*.

3. And therefore the Slave *Geta*, in the Comedy, expected not only a Play-day for himself, when his Mistress should be brought to bed of a Son, and another upon the Return of the Birth-day of his young Master, but also upon the Day when he was to be *initiated*, by being taken from his Mother, into the common Life of Man, under the Presidentship of those two vulgar Goddeffes.

4. It is certain, that the *Lacedemonians*, who were related to the *Hebrews*, were no Strangers to this Feast, if we may believe *Athenæus* : Neither is it improbable, that they might first have taken it up in Commemoration of this Feast, at the Weaning of *Isaac* : Which is not only the first Feast of this kind, but the very first of any kind whatsoever, which occurs in History ; the Entertainment of the Angels, by this great Father, only excepted.

5. What the Manner of celebrating this Feast of *Initiation*, or of *Weaning*, was, we can only conjecture from certain Circumstances, and some parallel Passages and Usages, in old traditional Stories and Proverbs. There are no more than the weaning of *Isaac*, and the weaning of *Samuel*, Two most extraordinary Persons, both foretold by the Spirit of Prophecy, and both miraculously born, which

which are taken notice of in sacred History. Whether there may not now be something parallel in both these, I suppose it will not be very hard to judge, by the comparing them together. But if there be a Parallelism here, then there is found a Key for the unlocking of certain Matters, which are shut up without it, and too far hidden for any common Search.

6. In the Case of the latter, the Feast, it is plain, was not kept exactly upon the very Day of the Weaning, or at the Mother's first refusing him the Breast; but when she had *fully weaned* him, then was the Feast kept for him. This Feast, moreover, was a sacred Feast, and kept before the Lord, being properly a *Feast upon a Sacrifice*; for the Child was brought by his Mother to the Sanctuary, and there presented, and, through the Ministry of the High Priest, *initiated*, or dedicated; of which her Divine (a) Canticle is no small Testimony; even more than the Corn and Wine, and Flesh, which she had provided for the Celebration of it. The *Ephab* of *Flour*, and the *Bottle* of *Wine*, is not very unlike *Melchisedek's* sacred Treat of Bread and Wine: And the *Three Bullocks*, that were presented with him, one of them only being slain for Sacrifice, were enough to feast all their Friends and Kinsfolks, who assisted at this Solemnity.

7. And it was a Custom, at such Feasts, for a long time after, that the Parent of the Child should send Presents and Donatives to their near Relations, as well as the Priest or Augur. These were the (b) *Τιθηνίδια Δῶρα* of the *Greeks* and *Spartans*, or the

(a) 1 Sam. ii. 1. (b) So called, from *τιθήνη* a Nurse, and *τιθηνεύειν*, to nurse, *Athen. Sym. Lib. 4.* even as *λεχωνια δαρεα*, the Presents, or Services, and which were given by the lying-in Women, for Joy of a Child being born into the World, from *λίχω*, a

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the *Tithenidian Services*, given by the Nurses, or Mothers, in token of their being discharged their Duty as such. Thus also, it was customary among the chief *Oriental Nations*, at all their *great Feasts*, to make Presents to their Friends and Acquaintance, and particularly among the *Jews*, to send Gifts to the Poor. There is twice mention made of this Custom, in the (a) Book of *Esther*.

8. This was now a *great Feast* which *Abraham* made; at which therefore, it is by no means unreasonable to think, that this Practice was (if not first introduced, yet at least) used, by so generous and hospitable a Person, as well as so great and noble a Lord. Of the Greatness of which Feast, no better Judgment can be formed, than from the Greatness of him who made it, and of the Occasion upon which it was made. Concerning whom, it is not without Reason written; that upon the (b) very Day, when his Heir *Isaac* was weaned, and initiated, and declared, *he made a GREAT Feast*: But in the whole History of the Old Testament, among the many Feasts there recorded, there is twice only besides said, to be a *great Feast*; the one being the Nuptial Feast of a *Jewish Queen*, to the great *Persian Monarch*, and the other of a *Babylonian Monarch* for a Thousand Lords; and in the New Testament, there is only the rich Entertainment, which was given to our Lord by a converted (c) Publican, so distinguished.

9. The Greatness of this Feast did consist principally, 1st, In the Greatness of the *Persons* present at it; he who made it being far greater than any of

child-bed Woman, *Anthol. Lib. 3.* and the other Feast of this kind, as the *Ἀμφιδόμια* and *Ἀνακαλυπτήρια*, among the *Greeks*, and the *Puerperia* and *Nominalia*, among the *Romans*, for which consult the Critics.

(a) *Esth.* ii. 18. and ix. 17, 18, 19. (b) *Gen.* xxi. 8.
(c) *Luke* v. 29.

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the *Oriental* Monarchs, how great soever, even the *Greatest* among *Men*, as his happy Consort was the *Greatest* among *Women*; and he for whom, and in whose Honour, it was made, being equal to his High Father, in all his high Prerogatives. 2dly, In the Greatness of the *End* for which it was celebrated; it being an Eucharistical Feast, for public and solemn Acknowledgement of the highest Divine Blessing, which could be given; and that not only confined to one Family, but extended to the whole World, and even to all Generations in it; past and to come. And, 3dly, In the Greatness of the *Manner* of its Celebration, and the Provision which was made for it; which could not but be answerable to the Character of the Master of the Feast, both as he was a *Prince* and a *Prophet*, and invested likewise with the *Sacerdotal* Powers. All which, together, will serve to give us some sort of Idea of the noble Manner of this Feast.

10. But more particularly of this great Entertainment it might be said, in the best Sense, to be a *Feast made for LAUGHTER* (*Eccles. x. 19.*), with Allusion to the Name of ISAAC, and to the *Laughter* of both his Parents: Neither is the Conjecture altogether without Ground, that at this Feast there was the *Song of Sarah* sung; the Beginning whereof was, *God hath made me to LAUGH.*

11. What *Ismael* did at this Feast, he plainly did, alluding to the Occasion thereof, and to the Name of *Isaac*; only the Manner of doing it was blameable. For in the Original it is the very same Word, by which *Abraham* and *Sarah* are represented *laughing*, as *Ismael* is brought in *scoffing*. Some of the *Jews* here pretend, that this Laughter of *Derision* was in him accompanied with a *strange Worship*, or with certain unlawful and superstitious Ceremonies or Sports; and that he did not only play

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upon the Child *Isaac*, but that he expressed this by some unseemly Actions, not merely boyish, but wicked, being such as he had seen among the Children of Idolaters. Thus the *Jerusalem Paraphrase*, and that of *Ben-Uziel*, explain the Cause of *Sarah's* just Indignation against him; which was so much the more aggravated by the Publicness of it, and by its being done at such a Festival Solemnity, dedicated to the God of *Abraham*, who had now made good his Promise to him. But I am rather inclined to think it might be more the Lad's ludicrous Behaviour, during the time of the solemn Worship to the God of his Father, and the Eucharistical Rites at the Beginning and End of the Feast, than any idolatrous Service, as they suppose, not suiting with his Education at all.

12. In this festival Solemnity of Initiation, if any Man will further query, what was most remarkable to make it such a great Feast, as it undoubtedly was; give me Leave, where the Text is silent, to subjoin, for the better clearing of it, that which is both conformable to the *Eastern* Customs, and supported partly by the Testimony of the sacred Writers. And first, I will suppose, that there was a *Burnt-Offering*; to offer which, *Abraham*, as a Priest and Prophet, rose early in the Morning, that he might sanctify the Feast, and those who should communicate at it; but with a more particular relation to his Son *Isaac*, even as in the Case of the Sacrifice at the Dedication of the Child *Samuel*. Secondly, That there were Changes of Raiment given to all the Guests, and to all his Servants, to keep the Feast; and that without the Festival Robes none was to be admitted to sit down at the Table. Thirdly, That a new sort of Robe, or Vesture, was given to the Child *Isaac*; and that it was a Habit of Distinction, whereby he was declared

clared the Heir of the Family, and the most honourable next to his Father. Fourthly, That there was a Dedication of the Child, or an holy Initiation of him, in a very religious and solemn Manner, performed by both the Parents; as afterwards was done in like Cases, though not so considerable as this. Fifthly, That there was something given the Child to eat, and something to drink, both which were symbolical or prophetical, and related to his future State, in his own Person, and in his Posterity also; to which there was an Allusion by the Spirit of Prophecy, foretelling him, of whom *Isaac* was a Type; and which doubtless was in Practice among his Posterity, to the Age of King *Hezekiah*, if not long afterwards; and will appear to have been thence translated into other Nations, and commended to them by their most eminent Physicians, as well as Philosophers.

13. The one of these is *Honey*; and the other is commonly translated *Butter*, but is rather the *Cream* of which the *Butter* is made, this not appearing to be so old as the time of *Abraham*; that is, the better and more unctuous Part of the Milk stripped of its caseous and ferous Particles.

14. For the Food which the *Trojans* and *Greeks*, used to give their Children when they weaned them, in order to make them more witty and sprightly, or to render their Constitution more fine, was the best *Honey* and *Milk*, or *Cream* of the *Milk*, as we learn from the Father of the *Greek* Poets: And it is recorded, as the Opinion of all the *Greek* Physicians, by (a) *Galen*, that there is no better Nutriment in the World, than *Honey* boiled in *Goats Milk*: Wherefore it was not without a *physical Reason*, that *Isaiab*, in Spirit, predicted the

(a) In his Treatise of Aliment.

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Food of *Isaac's* Antitype, next to his Mother's Milk, during the State of Childhood, saying, (a) *Butter* [or Cream] *and Honey shall he eat, that he may know how to refuse the Evil, and choose the Good*; or may come to be of a quick natural Understanding, by means of a Diet most friendly to the Brain, while young and tender; concerning which, an ingenious *Spanish* (b) Writer has made some good Remarks.

15. Sixthly, That there was a solemn Commemoration of the Entertainment of the Angels in Pilgrims Habit, and of the joyful Message then brought, with the killing of the fatted Calf, and other Provisions made for them. This could hardly be otherwise, if we consider the Context, and the Series of the History.

16. And lastly, it may reasonably be supposed, that the Imposition of the Name *ISAAC* was here ratified in the most public and authentic Manner, with all the Tokens of festival Rejoicing, which had before been given him in Circumcision; and by the Corruption of this Name, leaving out the Initial Letter, might the famous *Sacæan Feast*, or the (c) Σάκαια be derived to the *Babylonians* and *Persians*; which, by a very learned Critic and Historian, is thought to be that great Feast, which was kept by the former of these, when *Babylon* was taken by

(a) *Isai. vii. 15.* (b) *Huartes* in his *Examen de los Ingenios*, of which there is an old *English* Translation.

(c) Τὰ Σάκαια or τὰ Ισάκαια, the Feast of Merriment and Laughter; τῶν Σακίων ἑορτή, the Feast of the Laughers, possibly alluded to by *Solomon* in his *Ecclesiastes*, Ch. x. 9. Also Σακῖα, and ἡμέρας Σακίας, the Days of Mirth, or the merry Days; particularly the first Day of the Feast called *Sacæa*, or Σακῖα, and *Dies Sacæus*, as if it related to *Dies Isaaci*; and the *Five Days* according to the Tradition of *Isaac's* Age, entering then on his Fifth Year, denominated *Dies Sacæi*, or *Isaac's Days*.

Cyrus;

Cyrus; and which was much antienter for certain, than his seizing upon that City and Empire.

17. But whatsoever the Original of it might be, as also of the great Liberties therein indulged for several Days to Servants; whether *Assyrian*, or *Chaldean*, *Scythian*, or *Abramical*; there can no probable Account be given of some of the Customs of it, and particularly of the (a) King thereof, without recurring to this *Hebrew* Feast, and to the State of *Abraham's* Family at this time, in which we know not of any, but the young Heir and his Mother, who were not Bondmen and Bondwomen.

18. Such an Origination of the great Feast of *Belshazzar*, and of the *Sacæan Days*, yea, perhaps, of the *Saturnalia* too, is not, at least, more improbable, than a great many learned Conjectures about them, which we meet with in *Scaliger*, *Petavius*, *Selden*, and others. But, not to insist hereupon, this is not harder certainly, than either to make them of an obscure *Scythian* Extraction, or to denominate them from a more obscure Idol *Sheshak*; which is indeed but another obscure Name for *Babel*.

19. At this Feast it was, that *Ismael* is represented by *St. Paul*, as *persecuting Isaac*; he that was born *after the Flesh*, or in the ordinary Course of Nature, deriding him who was born *after the Spirit*, or by an extraordinary Divine Influence upon Nature.

20. And some do hence fanfy, that he not only jested upon his Name, as from the Text it is plain enough he did; but that he also struck him, for which there is no manner of Ground. It was really

(a) Who was called *Zoganes*, from *Sagan* a Prince, or chief Governor.

the *Initiation of Isaac*, and his Father's *Declaration* concerning him, which *Ishmael*, who thought he had a prior Right, was not able to bear. This might well exasperate his rough Nature to commit such Rudenesses, as could not but break the Merriment of the Feast, and gave Occasion to his own and his Mother's Expulsion out of the Family; whereof we shall next speak.

DISSERT. XXVIII.

Of the Ejection of the Bondwoman, and her Son, out of the Family of Abraham.

1. **T**HE Ejection of *Hagar*, and her Son, out of *Abraham's* Family, was probably done of a sudden, upon some high Provocation given her Lady, to whom, it must be said, she had been intolerably ungrateful, and particularly her not reproving, but rather encouraging, her Boy's Insolence; which is the best Account of the Reason of their being sent away so abruptly, and of so slender a Provision being made for them at their Dismission.

2. It is true, that under the Name of *Bread*, all Manner of *Eatables* are contained; as also under the Name of *Water*, several Sorts of *Potables*. 'Tis also true, That *Ishmael* was a Lad able enough to carry an handsome Competence of Provisions for a few Days, with his Bow and Arrows hanging at his Side; and that his Mother might very well carry a Jar of Water, or other Liquor; which might be sufficient for them both to drink of for a Week's time; in case they should be so long travelling through a Wilderness, before they should meet with any Water; and as the young Lad delighted in Hunting, and was a good Archer, it did not seem

seem impossible for him to supply his Mother and himself, now-and-then, with some Venison.

3. Whether *Abraham* sent any Servant to attend them Part of the Way, or the whole Way; as it is not said that he did; so, from the Silence of the Text, it cannot be concluded, that he did not. As for *Abraham's* putting the Jar, or Rundlet of Water, on her Shoulder himself, this doth express his more particular Care of her; and was surely for an Intimation to her, that therein chiefly was the Preservation both of hers and their Child's Life to be.

4. But this is no Proof at all, that she was thrust so very naked out of Doors, as commonly is imagined, and without all manner of Attendance, or Substenance; forasmuch as in those Days, it was not thought at all beneath the Quality of great Ladies to do such Services, as to carry Pitchers of Water, or to perform any of the necessary Labours of Life. For it is judiciously observed, by the late great Archbishop of *Cambray*, in his Method for the Education of a Daughter, that the *Grecian* and *Roman* Dames had, in old time, quite other Notions hereof, than the Moderns generally have.

5. Some of the *Jews* indeed say, this Action of *Abraham*, in helping her to place the Bottle, or Jar of Drink, upon her Shoulder, was intended principally to notify to her, that she was still, notwithstanding her Relation to him, no better than a Bondwoman. But this evidently is a Mistake, seeing that this could be no Act of Servitude, or of Subjection to any one, which was done only to serve herself, and that which was as dear to her as herself, and Part of herself. Besides, it was in Reality rather an Emancipation, or Dismission of her, than otherwise; so that, from that time forwards, she was at Liberty to act as a Freewoman,

provided she did not return hither again: And the Rite of delivering to her Bread and Water might be in Testimony of this.

6. Neither is there, upon the Whole, the least Evidence, which I can see, that she was sent away unprovided with what might have been sufficient to carry her to her Journey's End, or at least till she could be farther supplied; but, by mistaking her Way, her Provisions came to be spent, before she could receive another Supply; and being in a desert Place, both she and her Son were reduced to the utmost Extremity, without the least visible Hopes of Succour. This is the naked Fact; in all which, no Blame can be cast upon *Abraham*.

7. No doubt but he had very good Reasons for sending them away early in the Morning, that every Thing which he said or did at parting, might not be too nicely taken Notice of: And it did by no means hinder, but that, if he had a Mind, he could send other Provisions after her, had she but pursued the Route which was set her, and not straggled so much about, as she did, in the Wilderness. The Design, it appears, was, that she should return back into *Egypt* to her own Kindred, being now set free from her former Relation.

8. And therefore we may reasonably conclude, that some Care was taken, in order to her travelling thither, notwithstanding no Mention be made of it: And though it came to be indeed frustrated by their missing the Way; yet it cannot be thought, that *Abraham*, who had such Abundance, and was withal of so generous a Disposition, could have the least Intention to send them away, as some would pretend to gather from the Text of *Moses*, to starve them in a Wilderness: So that what afterwards came to pass, was so directed by the Providence of God; but was not first so designed. For the wandering

dering of *Hagar* in the Wilderness, with her Son, had somewhat in it very peculiarly providential and prophetical, which cannot now be insisted on.

9. Let it suffice here only to observe these few Things: viz. I. That this Dismission of *Hagar* was probably accompanied with a *Bill of Divorce*, as the *Jews* say; upon which she is supposed to have married afterwards another Husband; whence came the *Hagarens*. II. That it was done, not only upon the Instances of *Sarah*, but upon express Divine Revelation, so directing and commanding. III. That *Abraham* was very fond of his Son *Ismael*, and had a Design to make him *Cobear with Isaac*, in which he was strongly opposed by *Sarah*, who had God also to take her Part, of which *Abraham* himself was convinced, in a Manifestation of his Will, not to be doubted of; and that this was the real Cause of the Ejectment both of Mother and Son, and has in it a certain mysterious Ground; which, upon the Revelation of the Gospel, was made known to the Apostles. IV. That all the Seed of *Abraham*, whether by the Bondwoman, or by the Freewoman, were appointed to be the immediate Care of Providence, as by the miraculous Preservation of *Ismael* is demonstrable. V. That the Prediction of the Angel concerning *Ismael*, both before he was born, and when he was given over for Death, has been in all Ages, before and since *Christ*, even to this very Day, most exactly fulfilled; so that one would almost be apt to suspect, that it must have been written by some modern *Jew*, or *Christian*, since the Rise of *Mahometism*, and the *Saracenic*, and *Turkish* Wars, were there not Demonstration to the contrary. VI. That the Angel which appeared to *Hagar* twice, was appointed of God to be the *Guardian of Ismael*; and is thence probably the Angel of the *Ismaelite Kingdom*.

Kingdom to this Day; or the Prince thereof, and subordinate Governor under God.

DISSERT. XXIX.

Of ISHMAEL raised up under a Tree: And of the HEALING VIRTUE communicated from Heaven.

1. **I**SHMAEL was then about Fifteen or Sixteen Years old, at least; some say, Eighteen; when he was turned out with his Mother to seek his Living, as before has been declared; with some occasional Remarks on that Incident: But they having lost their Way, and being much parched with the Heat of the Sun, travelling in a dry and sandy Desart; it is very easy to conceive, that a young Lad, who had been bred up by his Mother with some Delicacy, as her only Son, and as the Heir apparent, for a good while, to the Estate of a Prince; might, in travelling, be seized with a burning Fever, so as not to be in a Condition to proceed on further, but as he was held up by his Mother, and led by her. Now as he was thirsty and fainting, and could go no further, she left him *under a Tree*, which might somewhat shade him from the Sun; and, dreading the Thoughts of seeing him die, departed about a Stone's Cast from him, watching what would become of him.

2. The Water in her Pitcher was quite spent, and there was not the least Appearance of any Water to be seen in this Desart, where no Rain fell: For it seems they had missed the Well of *Beer-sheba*, which they ought to have passed by; and it is by no means improbable, what the *Jews* say, that *Ishmael* was stricken with such a scorching Heat within, and an insatiable Thirst, that he had drunk up all the

the Water in the Bottle, which might else have served them longer.

3. We say indeed, that in a despairing Mood, when there was no more Water, she *cast the Child under one of the Shrubs*; which is far from giving a just Idea of the Fact: For neither was it a *Shrub*, but a Tree, which the *Septuagint* render *ἐλάτη*, a *Fir-tree*; nor was it a *Child*, but a grown Lad, the Word *JELED* being commonly used for any Minor; nor did she *cast* him, but rather lifted him under it, or helped him along as well as she could, he no longer being able to go of himself, to a Tree that was bushy and shady; under which having placed him as a dying Person, she took, as it were, her last Leave of him; and not being able to hear his Complaints, which she could not relieve, went away to mourn by herself, and to pray, that she might not disturb him now, in the very Agony (as she thought) of Death. This is the most easy and natural Sense of the Words, as in the Original; whereas nothing can be more harsh and unnatural, than to feign a lusty Lad, at near Man's Estate, to be carried in his Mother's Arms as a sucking Child.

4. The Truth is, he was, in all Appearance, at the Point of Death: And his Recovery was no less than miraculous, by an Angel being sent either to discover, or to make, a Fountain, the Waters of which might be for the Healing of his Distemper, and for the Maintaining of the Root and Spring of Life within him.

5. And this was done chiefly for *Abraham's* sake, and because of the Promise that God had made him concerning this Son of his; whose Mother was sitting upon the Earth *over-against him*, in a most deplorable Condition, refusing to be comforted for her Son, when the heavenly Visitation came upon

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her; and her Eyes were opened to see a springing Well before her, even as she had formerly seen one, when she was also in a very great Distress. If she knew hardly how to believe her own Eyes at such a Time, it is no Wonder. So great must her Surprise have been, as she might doubt whether it were a Dream, or a Reality. But God soon convinced her which it was, and withal instructed her, by his Messenger, what she ought to do for the Life of her Son; which she believing, did accordingly perform the same, in Obedience to the *God of Abraham*, who had visited her, and so, *by Faith*, saved both his and her own Life.

6. In the first Place, therefore, she was commanded to *arise* from the Earth, and to leave off her Lamentations; and then to go immediately, and do that for her Son, which should, by the Divine Blessing, be the Means of restoring him to her, as from the Dead.

7. Now, in this Case, there were these bad Symptoms, and in the last Degree too; an extraordinary Drought and *Burning* within him for want of Water; a most deep *Melancholy*, and Depression of Spirits, for the terrible Disappointment he had lately met with, in being cast out of an Inheritance, which he had so long depended upon; and a strange *Stupor*, and Inactivity of Mind, from the Views which he must necessarily have now had of Things before him, under so prodigious a Fall, even should he have Life and Health.

8. But for these three Evils, the one respecting the Time *present*, the other the Time *past*, and the Third the Time *to come*, there was a Medicine prepared of God, by the Ministry of an Angel, calling to his Mother for that End out of Heaven, and moving upon the Face of the Waters, the grand *Menstruum* of Life; which was given to her

for him, with a Charge, that, without Fear or Doubting, she should administer the Gift of God.

9. And whereas it is twice said, GOD HEARD *the Voite of the Lad*, therein is a manifest Allusion both to his Name, and to the Promise concerning him made to his Father, as also to his Mother; who was hereupon directed by the Angel in Three Things for his Recovery: Which were, 1. To give him of the Water of the Fountain to drink: 2. To lift him up from under the Tree: And, 3. To lay her Hand upon him, or to *make her Hand strong in him*, according to the *literal* Version of the Words; that is, with a strong Faith and Confidence to *touch* him for Healing. All which she did; and he instantly upon this did revive: And after this immediately, it is said, that *God was with him*.

DISSERT. XXX.

Of the Fountain of Ishmael; and the extraordinary Providence attending him and his Seed.

GOD WITH ISHMAEL.

1. **T**HE infallible Historian giveth us to understand, that GOD WAS WITH THE LAD, that is, with ISHMAEL; whose very Name imports as much, or that *God will bear*: And this we find exactly verified in the History of him, even from his being in his Mother's Womb, till he grew up to the Fulness of his Stature, and became a mighty Prince, and the Father of many Princes.

2. No such great Wonder would it have been to have said of *Isaac*, that *God was with him*: But this being said of *Ishmael*, who was in the wild State of Nature, and sent out of his Father's House to seek his Bread, yea, *cast out* of it; and not only so, but excommunicated besides, as it were, from

the Fellowship of the true Church of God, or the sacred *Peculium* that was within that *one* Family, and so driven in some manner *from the Presence of the Lord* (as *Cain* was), that is, from the stated Place of God's Worship, and of ordinary Divine Manifestation; the Wonder is not small; and there is somewhat herein which will not be unworthy of the strictest Observation that can be made of it.

3. This would naturally lead us into a long Detail of Particulars, and into the History of Three or Four thousand Years, relating either to his Person or Succession: Therefore we shall be content here barely to hint at that which the Holy Ghost has thought fit to be left upon Record in this very Book; and which, besides the Letter of the History, has somewhat deeper hidden under it than is vulgarly attended to; and shall leave the fuller Disquisition of this noble Subject to those, who shall have both Capacity and Leisure for such an Undertaking; which will require not only a large Stock of History, but great Penetration also, and Solidity of Judgment.

4. *Ishmael* and *Isaac* were appointed for Two great *Seminaries* of Souls; and the Blessing of God, the Fountain of Lives, was certainly with them both, but in a different Manner.

5. They were set up both for perpetual Signs to the Nations of the whole Earth: In the Genius and Signature of each of them, there was somewhat to be seen very extraordinary: There were two Empires within their Loins, and two Natures (as well as Nations) contending each with the other: They were public Representatives, and their Persons were figurative and typical of that which should be afterwards revealed; and, for the Manifestation of God's Wonders, successively brought forth to the End of the World.

6. God

6. God was therefore with *Ishmael*, even while he was yet in the Womb, opening in him the Fountain of the natural Life *inwardly*, even as he did *outwardly* open at the same Time to his Mother the Fountain of *Him that liveth and seeth*; which was a sort of natural *Sacrament*, or a visible Sign of the invisible Providence. And God was with him in like manner, when there was a fresh Fountain opened for him again in the Wilderness, and a *Well of Life* to him, when even the Pains of Death were laying hold upon him. God it was that gave him *Drink*, whereby his Fever was asswaged: God it was that *lifted him up*; by which his *Melancholy* was removed, with those killing Reflections upon what he by his Misdemeanour had lost: And God it was also that *held him in his Hand*; by which Strength and Vigour of Mind and Body returning to him, and being multiplied in him, and the Fears and Apprehensions of what might haply befall him in his future Course, with all that Torpidness of Mind which floweth from Despair, being hence driven away; he was enabled to work out for himself, in the Order of Providence, a very noble Fate, and to lay a Foundation, even for his late Posterity to build upon.

7. This God indeed commanded his Mother to do for him; but it was the Power of God which wrought through her Administration, and gave a Demonstration, that God was with him of a Truth, and had heard his Voice, by the mighty Operation of Faith, raising him up as from the Dead.

8. There was the Presence of God with him in his Father's Family, and out of it; when he was young, and when he was old; when his Father seemed to have forsaken him, and his Mother stood looking on at a Distance; when his Father prayed for him, that he might *live before God*; and

when God said to his Father, that he had *heard* him; when his Mother prayed in the Bitterness of her Soul, sitting upon the Ground, and the heavenly Voice comforted her concerning him, and bad her *Fear not*: And when he first received the Seal of the Covenant of God in his Flesh with his Father, and that even before *Isaac* was born or conceived, though he was the Seed of the Covenant; and when at last, upon his Father's Decease, both he and his Brother *Isaac*, as Partakers of the Blessing given to their Father, did join together in performing the last Rites to his Memory.

9. The God of his Father was with him when he grew up in the Wilderness: He was with him too when he was grown a Man, and became famous for the Use of the Bow: He was with him, when this wild Branch became a *great Tree*, and the *Fountain of Ishmael* was divided into Twelve Fountains, according to the Names of his Sons: Yea, God was verily with him when he created him a Prince, and made the Wilderness for him a pleasant Habitation, and populous; and when his Twelve Sons became also Princes, with their fenced Cities and Castles, upon his Establishment: When moreover the (a) Holy One *came from Paran*, the Lot of *Ishmael*, and when the God of *Israel* *shined from Mount Paran*, then might it be said, that *Ishmael* was the Possession of the God of *Abraham*, and that the Angel of God was with him to direct him. His Mother was the first Person we read of, to whom an Angel was sent Express; and he, the first who had the Honour to have a Name given him of God before he was born, and of whom it can be said in a most eminent Manner, that God *did cover him in his Mother's Womb*.

(a) *Habak. iii. 3.*

10. Nothing therefore can be more groundless and extravagant than the Imagination of certain Persons, who confound the *Allegory* and the *Letter* of Scripture; while they understand neither of them according to the Truth: And so, making a very odd sort of a Jumble out of their own Brains, will have it the *Person of Ishmael* was rejected of God, and by Consequence that God was not with him. The Allegory is verily no less true than the Letter is; yea, there is a much deeper Truth in the Allegory than in the Letter: But if the Letter itself be not true, there can be no longer any Foundation for the Allegory. Many very dangerous Mistakes there are about the *allegorical Sense* of the Scriptures, but none greater than this; which all proceed from the Ignorance of the true Notion of a *sacred Allegory*, and Confusion of those Ideas which ought to be kept distinct. There are a World of Instances of this Confusion; and here-upon several contradictory Systems have been built, not without the greatest Degree of Confusion on both Sides: But Truth is plain and easy.

11. According to the Letter, *Ishmael* was blessed of God; was ministred unto by Angels; had the Sign of the Covenant; had *God with him* under the greatest Difficulties; had the Promise, that he should dwell in the Presence of all his Brethren, and therefore of *Isaac* for certain, even as *Japhet* should dwell in the Tents of his Brother *Shem*; and had infallible Assurances, that notwithstanding the continual Opposition he and his Seed were to wade thro', and that every one should be against him, as he against every one, yet the Providence of God should so watch over him, that in the End he should obtain a peaceable Habitation, in the midst of them who had contended with him; and that the Seed of him, and the Seed of his Brethren,

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should

should live together in Peace, without being longer each against the other: He had the Benediction of Multiplication twice solemnly pronounced upon him by an Angel from Heaven, with an unalterable Security, that God would still uphold him, and make of him a *great Nation*, multiplying his Seed exceedingly; and had a demonstrative Evidence of not being out of the Grace and Favour of Almighty God, by being *heard* of him when he *called upon him*.

12. All this has been exactly verified in the *Letter*, as to the prophetic Part thereof, upon his Seed, which has been so exceedingly multiplied as not to be numbered for Multitude; and has been also in continual Wars, and attended therein with such a wonderful Chain of Providences and such prodigious Successes above the ordinary and visible Causes, as to surpass almost the Belief of Man; except only in this, that the Children of *Ishmael*, notwithstanding they have lived, and do live now, *in the Presence of all their Brethren*, born of *Keturah*, being *mixed* with them, and made one Nation with them; whence they are called ARABIANS; are not yet brought to *dwell in the Presence* of their Brother ISAAC, so as to be associated to, or incorporated with him. But this must be as sure as the other has been; and then will be clearly understood what we can now but darkly grope after, and no longer will there be a Doubt, whether God be with the Seed of *Ishmael* when this is come to pass.

13. According to the Figure, *Ishmael* nevertheless may be truly enough said to be rejected of God, to be reprobated and cast out of the Inheritance, to have no Part in the Covenant, nor Portion with his Brethren, to be a Servant, and the Son of an abhorred Bondwoman; and, in a word, one whom *God beareth not*. For, according to the true inward

(^k) Seated also in the East of *Arabia* near to his Brother *Jachsan*, or *Jactan*; and mixing with the *Sabeans*.

(^l) From whom the Town *Suasa* of *Pliny* seems to have taken its Name, lying in that Part of *Arabia*, which is next to *Egypt*. Whence also, in the modern Geographers, there is still found the Name of *Suez*, in their Description of that Country.

(^m) These are the proper *Midianites*, from whom the *Midianites* in *Arabia Petraea* were called.

(ⁿ) Hence was *Job*; and the Land of *Uz*, *Aufitis*.

(^o) Hence was *Elibu* the *Buzite*.

(^p) The Father, or Prince, of the *Arameans*, *Abi-Aram*. Some interpret it Prince, or Lord, of the Divinations of *Aram*, or Chief of the Magicians, that is, of the Priests and Philosophers. For they suppose this *Camuel* to have been a sort of *Arabian Astrologer*.

(^q) So also this *Chesed* is made the Father of the Tribe of the *Chasdim*, who were so very eminent for their Divinations and Calculations; as appears from the Book of *Daniel*.

(^r) *Azau*; hence the Name of *Aza* is given to certain Towns.

(^s) *Phildas*. Hence *Paltus*, *Palterius*.

(^t) By a Metathesis called *Jildash*, as in *Abdeel* and *Adbeel*.

(^v) *Bethuel*, the youngest Son of his Mother, is providentially the Means of Reunion of the two divided Families of *Abraham* and *Nabor*, as by Right of his Mother, and by the Gift of his Daughter.

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(^x) These that follow are the four *Romite* Clans.

(^y) His Capital was afterwards called *Petra*, a Rock, expressing the Strength and Durability of a City built upon a Rock: And gave Name to the whole *Arabia Petraea*.

(^z) Notwithstanding that the *Kedarenes* did generally live in Tents, yet they were not like the *Nomades* of *Scythia*; but had their fixed Mansions, and also a fortified Place, the Residence of their Head, or Chief. These are they who peopled *Arabia the Desert*, and are commonly called the *Wild Arabs*. It is observable, that this Name, of all the rest alone, has passed down without the least Corruption or Variation. Yet it is not found in the Targum of *Jonathan*; but, instead thereof is substituted A R A B; as if this Tribe had first the Name of ARABIANS given them.

(^{aa}) This Name is variously written: The *Septuagint* Interpreters in their Copies certainly read *Abdeel*, or *Nabdeel*, which is much the same: And so also *Aquila*, *Symmachus*, and *Theodotion*, seem to have read all the *Greek* Copies herein agreeing. And that it was also written at first with an *Ain* (not with an *Aleph*), is the most probable from their expressing it *Ναβδεηλ*, it not being uncommon to express the *Ain* by a N.

(^{bb}) The same Name as *Cadmus*, and the *Phœnician Cadmus*, or *Kedem*, said to be the Inventor of Letters to the *Greeks*, and to have built a Castle, and called it by his Name *Cadmeia*, or *Kedema* (for so was the Castle of *Thebes* called), might very well be a Descendant of this very *Kedam*, or the *Arabian Cadmus*, and bear the Name of his Progenitor: And the whole Fable that is built upon it may very easily be accounted for, according to this Hypothesis.

A TABLE of the Tw

(A) *Easterlings, or Keturaeans.*

GEN. XXV. 2, 3, 4.

(A) These are of two Classes: 1, 4, 10, 11, 12, are of the First; and 2, 3, 5, 6, 7, 8, 9, are of the Second Order.

1. (a) Zimran.	זמרן.
2. (b) Sheba.	שבא.
3. (c) Dedan.	דרן.
4. (d) Medan.	מדין.
5. (e) Ephah.	עפה.
6. (f) Epher.	עפר.
7. (g) Hanoah.	הנח.
8. (h) Abidah.	עבדע.
9. (i) Eldaah.	אלדעא.
10. (k) Ishbak.	ישבק.
11. (l) Shuah.	שור.
12. (m) Midian.	מדין.

(B) *Naboreans.*

GEN. XXII. 21, 22, 23, 24.

(B) Of these *Trans-Euphrateans* there are the *Melchite* and the *Romite* Tribes descended from *Nabor*. The first Eight of these are all *Melchites*, being the Sons of *Milcab*, which is by Interpretation a *Queen*. These are more noble than the other four.

1. (n) Huz.	עוז.
2. (o) Buz.	בז.
3. (p) Kemuel.	קמואל.
4. (q) Chesed.	כשד.
5. (r) Hazo.	חזו.
6. (s) Jidlaph.	ידלף.
7. (t) Phildash.	פלדש.
8. (v) Bethuel.	בתואל.
9. (w) Tobah.	טבה.
10. Goham.	גהם.
11. Thehah.	תהש.
12. Maacah.	מעכא.

(a) From whom the *Zamareni* had their Denomination, possessing, in *Arabia* the Happy, these Towns, *Sajace*, *Scantate*, and *Bacascami*, as expressed by *Pliny*.

(b) Number 2. and 3. are two Tribes of the Second Class; none of the Sons of *Zimran* or *Medan*, or *Ishbak*, or *Shuah*, who are of the First Class, being once named; because they divided not from the Stock, to become Heads themselves of Families and Tribes, but subsisted under their Father's Name and Lot, without extending themselves to make new Settlements. This Tribe of the *Sabeans*, distinguished from two or three others of the same Name, was seated Northward, in the very Entrance of *Arabia Felix*, next to the *Nabathæans*: And these are the *Sabeans* who spoiled *Job*.

(c) The Founder of the City *Dedan*, in or near *Arabia*. From him the *Dedanim* being descended, divided themselves into three Branches, as consisting mostly of Merchants, Artificers, and Mariners; the Merchants were the *Assurim*, the Artificers the *Latussim*, and the Mariners the *Laomim*; according to the Tradition of the antient Targums. Whence some of them were in Castles and Towns, and others in Tents, or in the Country; and a third Sort dwelt in Islands, or Sea-ports,

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(c) *Ishmaelies*, or *Saracens*.

GEN. XXV 13, 14, 15.

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(c) These are the true original *Saracens*, according to their Twelve Tribes, lying in the Midst betwixt the Posterity of *Keturah*, to the East, and of *Sarah*, to the West of them.

1. (r) Nebajoth.	נביות.	1. Nabathæans.
2. (z) Cedar.	קרר.	2. Kedarenes.
3. (aa) Adbeel	אדבאל.	3. Abelites.
4. Mabsam.	מבשם.	4. Bafamites, or Mabsamites.
5. Masma.	משמע.	5. Masmæans.
6. Duma.	דומה.	6. Dumæans.
7. Maffa.	משא.	7. Maffæans.
8. Haddar.	חדר.	8. Chadarenes, Athritæ.
9. Thema.	תימא.	9. Temanites.
10. Jetur.	יטר.	10. Huræans.
11. Naphis.	נפיש.	11. Naphisæans.
12. (bb) Cedma.	קדמה.	12. Cadmonites.

these according to *Onkelos*: and the *Jerusalem Targum* saith, *The Children of Dedan were Merchants, and Artificers, and the Chief of (Trading) People*; as living near the *Arabian Gulph*.

(d) Number 5, 6, 7, 8, 9, are Tribes of the Second Class; and comprehended under the general Name of *Midianites*, from whom the Country was called *Madiana* in *Arabia Felix*.

(e) The Founder of *Ephab* in the Province of *Madiana*.

(f) The Metropolis of the *Homerites* is hence called *Aphar* by *Arrianus*, in his *Periplus*.

(g) The Remains of whose Name, *Chanock*, are observed in the City *Chaneor*, *Cane*, and the Region of *Chancane*.

(h) His Posterity are thought by *Bochart* to be the *Disbeni*, lying between *Arabia* and *India*.

(i) The Father of the *Elamites*; a merchandizing People in the *Arabian Gulph* towards the East, whose City was *Ælana*: And there is also, at this Day, a Port upon the *Red Sea*, which is called *Elano* and *Eila*.

(k) Seated

ward Figure, *Ishmael* was constituted a Prince in the *Kingdom of Nature*; but *Isaac*, a Prince in the *Kingdom of Grace*: Now God *beareth not* the Voice of any one who would come to him in his own *natural Will*, which is *wild* and corrupt; but he *beareth* them only, who by casting out this *natural* and *selfish Will*, draw nigh to him in the Obedience of *Faith*.

14. God therefore *heard not Ishmael*, as he stood constituted in Nature; but as Nature, through its breaking, was brought *into Grace*: Neither was God *with him*, but as he was God's Instrument for opening the Wonders of God in Nature, in order to the Triumph of Grace, and as his Will was made subject to the Will of God.

15. Wherefore God *truly was with the Lad*, when that wonderful Man, his Father, notwithstanding the Grievousness thereof to his Nature, made yet a voluntary Oblation of him to God, in a quiet and ready Obedience to the Divine Will, resigning him up by Faith to the Conduct of Providence, and sending him away, not without a Blessing; which Blessing followed him, and was to him instead of an Inheritance. So that by virtue hereof he *prevailed mightily*; and the Faith of his Father, by entering into the Promise, became of full Effect both to him and to his Seed, and Seed's Seed for ever; so far as respects at least the Manifestation of the Wonders of God *in Nature*.

16. Whence there is nothing more demonstrable, the Truth of the History being but granted, than that a very extraordinary Providence did attend this Son of *Abraham* from first to last; and has attended his Posterity ever since to this very Day, and will attend them to the End: Whereof no more can be said at present.

DISSERT.

D I S S E R T. XXXI.

JEHOUD: *Or Abraham's unparalleled Sacrifice.*

1. **T**HE *Labours* or *Trials* of *Abraham* would afford a very fruitful Subject for a philosophical and theological Essay upon the Nature and Power of *Heroic Faith*; especially if illustrated with proper historical Reflections upon each of them: For this is a Subject far from being exhausted, even after there have appeared such mountainous Heaps of Writings upon it; in order to explain what is meant by Justification, or by justifying Faith, with other Questions depending thereupon: That Faith which is properly *heroic*, and of which so many glorious Instances and Exemplifications are found in the Life of this Patriarch, the World at last is but little acquainted with at this very Day.

2. Now, of all these Instances, there is one so surprisingly great and memorable, that nothing can yet be found parallel to it, or in any degree approaching it, either in History or Fable; though Attempts have been made to bring to Light something or other that should answer and rival it.

3. None need to be told, that this was that most solemn Act of Recognition of the absolute Sovereignty of God, and of all his adorable Attributes, made upon Mount *Moriab*, in the voluntary Oblation of *Abraham's* Son and Heir, *after a Manner new and unheard of*; this being for certain the first Effort that ever was of this Nature; and, without doubt, the Original of human Sacrifices, by an impious and abominable Imitation of it, and by a very frightful and absurd Perversion of that Principle upon which it was founded. This, upon the
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nicest Scrutiny that can be made, will be found evidently true; the Heathens having had no more than a corrupt Tradition to steer by in this Matter, as the Reader will find sufficiently proved in the Sequel.

4. However, some have pretended, that *Abraham's* sacrificing his Son had nothing but what was ordinary in it; and that had he executed his Intention as he had formed it, yet he had done nothing unprecedented; and that others had led the Way with more honourable and praise-worthy Circumstances; as the Religion of solemn Rites, and the Deliverance of a Kingdom, or a Country, from impending Ruin: And it seems a Wonder to them why such Honour should be given to *Abraham* for this Act of his; as if he had attempted a Thing altogether new, which yet private Men, and Kings, and whole Nations, say they, from time immemorial, practised upon Occasion; and which particularly was in Use among the *Phœnicians* in the oldest Times, as in that of their *Saturn*, and among the several Colonies derived from them.

5. But that the *Phœnician Saturn*, as the eldest of their Gods or Kings, to whom was also given (by Mistake) the Name of *Israel*, from the Name of his Grandson, as being no less to be esteemed a *Prince of God*, or a *Prevailer* with Heaven, was no other than *Abraham* himself, and his only Son called *JEHOUD*, no other than *Isaac*, is more than probable from the comparing Names and Circumstances, as several learned Men have fully shewn.

6. The Objection is indeed as old as *Philo*, who had, it seems, met with some Cavillers that were unwilling to allow *Abraham* the Honour of being the First in this kind of Offering; and, from such-like Stories as this, dispute the Glory which was ascribed to him by God himself; as if the Case or
Fact

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Fact was a common one: But this learned Jew, who thought the Commonness of the Practice no Argument against him, but rather for him, was so far from acknowledging a greater Antiquity than this so celebrated a Sacrifice, for the *Phanicians, Chaldeans, Grecians*, and others, practising it, as they are known afterwards to have done, that he plainly makes our Patriarch the Original of it, contending that he was first to be the *Beginner of a new and unprecedented Example.*

7. And therefore 'tis very surprizing, that there should be found learned Men reviving at this Day the same Objection, without taking the least Notice of the Answer to it; and not only so, but making an Author say the direct contrary to what is so manifestly asserted and vindicated by him; nay, bringing him in a principal Voucher of that, which he really contradicted with all his Might. And yet this is the main Evidence which some bring against the exalted Nobleness of our Patriarch's Faith, and the prior Antiquity of this great Sacrifice by him, *in Spirit and Will* performed, in Comparison of all others, *Barbarian or Grecian*, pretending to any sort of Antiquity.

8. Now the Account of this, which is given by *Alexander Polyhistor*, and preserved out of him by *Eusebius*, is a remarkable Monument to attest the Truth of this History, and all such Opponents; and may serve for an Answer, if there be need of any, to their trifling Objections: For more despicable ones can hardly be raised, than those which are brought, either to invalidate the Relation, or depreciate the Glory, of such a triumphant Magnanimity; the vast Superiority of which is above any thing to be brought in Comparison with it; as likewise the two main Foundations of the Law of God are established by it: This the great Scribe, the

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the *Second Moses* of the *Jews*, as they call him, has evidently made appear, in his celebrated *More Nevachim*. And so true it is, that this was the greatest Height of Faith and Piety that ever was reached by a mere Mortal; that all the greatest Acts and Exploits of that Kind, which have at any time been done by the Heroes of Faith, *Jewish* or *Christian*, receive only their Value and Lustre, as they come near this Standard, and as the Actors can approve themselves *Children* of this Father.

9. But here, to expatiate into an Enumeration of Particulars, and by comparing minutely all Motives and Circumstances of the Proceedings of the several Parties concerned, and the high Pre-eminence and Prerogatives, both of *Abraham's* active and passive Valour, in the nicest Point of *true Honour*; which is *an inviolable and unlimited Loyalty to the supreme Monarch of the Universe*, under the very sharpest Trials and Temptation to Disloyalty and Rebellion; would scarce be borne by some who have yet entertained but low and vulgar Ideas of the greatest Actions which are in sacred Story.

10. 'Tis well known, that *Abraham* had performed several Acts of Recognition of God's Sovereignty before this; for he always recognized it, where-ever he came, by erecting Altars to his Name, and dedicating the Places where he chose to reside: But never was so solemn and august an Act of Recognition as this *sacrificial Dedication* in the great Oblation of his Son. Such Courage and Nobleness of Mind, such a Gratitude, and such a Disinterestedness, never have shewn themselves yet in any one; but in him only who was before and after *Abraham*, and is both his Son and Lord.

11. No less obvious is it, that he was not without a very plausible Plea to excuse himself, if he had so pleased, without appearing to depart, by so doing,

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doing, from that Faith and Loyalty to his supreme Lord, for which he was so eminently distinguished; since he might have pleaded the positive Law of God given to his great Ancestor against shedding of human Blood: Or he might have expostulated with God upon the Nature of his very Being, upon the Unalterableness of his own Revelations, when of so public, and universal, and permanent a Nature; upon the Eternity of his Will, and the Truths of some of his most glorious Attributes, and essential Beauties, such as his Goodness, his Equity, his Veracity, as concerned in those Revelations: He might have insisted upon the *Covenant of God*, as it had been even actually signed and sealed with *Blood*, and by the Imposition and Change of Names; whereby God had bound himself in the strictest Form to establish this Covenant with his very Son *Isaac for an everlasting Covenant, and with his Seed after him*; to which nothing at first Sight could appear more flatly contradictory, or therefore more directly opposite, to the Divine Nature and Attributes, or to the end of God's revealing himself, and constant Declaration of his Will to Man.

12. This we should perhaps think the Patriarch might have done without violating his Faith; and that as he had formerly reasoned with God for the sake of Strangers, he might now likewise expostulate with him for a Son, that *only Son* in whom the Covenant had been consigned to him, and his Seed for ever: And that he might no less lawfully here have said, *O that ISAAC might live before thee!* as he had before petitioned for the Life of *Ismael*, and was accepted: Or if this would not now have been granted, and the Sentence could admit of no more favourable Interpretation or Relaxation, sure either he or his Son might have interceded for some little

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little Respit of it at least; as afterwards was done in a Case not much unlike, when it was requested, (u) *Let this Thing be done for me; let me alone some few Days, that I may go up and down upon this Mountain, and bewail my being without Seed.*

13. This we should have been disposed to think, and to do, had we been thus tried, though not in so high a Degree. Excuses, Questionings, Supplications in Abundance, would not have been wanting, on our Parts: And, after all, it is great Odds but we should have laboured hard to give another Turn to the Oracle, than what the Letter of it, at first Hearing, imported; we should have studied to satisfy the Precept, by fulfilling it in some Allegory or other, and adapting it to a Mystery. And indeed there are at this Day Precedents to be found every-where, and Reasons, not a few, supported by great Names, on the Side of such a Construction.

14. But our Patriarch, taking it for a Mark of Pusillanimity and Abjectness, as well as of Arrogance and Folly, to seek to qualify the Commands of God, by the little Shifts and Subtilties of human Reason and Invention, thought it much beneath him to admit of such Salvos and Hypotheses for his Ease, when he was called to Labour: And by that Faith, which had made him Conqueror of the World, now may he be said to strive almost for the Mastery, even with God himself. For God having *tried him*, in this so very singular a Case; that is to say, tried which of them should exceed, either himself, in *Commanding*, or *Abraham*, in *Obeying*; the Victory, upon the Trial, fell to the *Faith* in *Abraham*, to whom God hereupon could deny nothing. And *this is the Victory that may be said to overcome God himself*; even this *Faith* of the

(a) *Judg. xi. 37.*

greatest

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greatest Warrior and Conqueror, that the World ever knew before or since *Christ*.

15. No Wreaths, no Crowns of Triumph, are to be compared with those of *Abraham*! His Valour terminated in nothing less than the Conquest, and at the same time, the Blessing, of all the Nations of the Earth. The great and successful Expeditions of the *Alexanders*, and the *Cesars*, and the *Scipios*, and I know not who, when compared with this one *Act of Faith* in *Abraham*, and the whole Conduct of it from the Beginning to the End; how do they dwindle and disappear before it! How wretchedly trifling, and poor do they look, when the pompous Covering is taken from them, and the *false Paint* washed off, which so cheats the World! In a word, I seriously repeat it, that all the great Atchievements, of the most celebrated Champions and Commanders, antient or modern, fall vastly (I had almost said infinitely) short of this transcendent Action of our great Father in Faith. There is a certain *inimitable Grandeur* in it, far beyond all that the World has ever accounted *Sublime*, or the very best Judges have admired as such.

16. Among the Instances of *Ethnic History*, or Fiction, that carry in them a Resemblance to so singular a Proof of true Greatness, and Elevation of Soul, as this of *Abraham's*; that of *Agamemnon's* consenting that his Daughter *Iphigenia* should be sacrificed, seems to come nearest the Case. But the Disparity soon opens itself, if it be considered, that *Agamemnon*, as his own Encomiasts represent his Behaviour, was quite dissolved, and unmanned with Grief and Distraction; whereas *Abraham* was perfectly composed and easy, fixed and resolved, yea, chearfully prompt and forward, to perform the harsh Command, and whatever was to be done previously,

previously, in order to it. *Agamemnon*, fore against his Will, complying with his Goddeſs, could not bear the Sight of his Daughter's laſt Minutes: *Abraham*, in Obedience to his God, waved the Weapon in his own Arm, ſtretched out to take away his own Child's Life.

17. That which influenced the *Grecian* Monarch, was, it is likely, the Fear of provoking his Subjects, and his Armies; and failing of that Glory, and whatever revengeful or ambitious Aims he might have beſides, in the War he was embarked in. That which governed the holy Patriarch could be none of theſe: He had no Cities or Countries to take by it; rather, it might ſadly expoſe him to the Hatred and Indignation of all the Nations round about him; and if he had any Mutinies to fear at home, it could be only for ſhedding the Blood of the Heir of the Family. Again, the Sacrifice of *Iphigenia* was public; in the Face of a Multitude of armed Men, generous-hearted Soldiers, from whoſe Compaſſion her Father might poſſibly hope for her Reſcue, when Things ſhould come to the worſt; for that other Interests, and Views, and Paſſions, are ſometimes unexpectedly over-ruled by a ſudden Pity: *Abraham's* Proceedings were cloſe and private, and not ſo much as the two Servants he took along with him, were let into the Secret of his Deſign, or permitted to be Spectators of the Execution of it; no, nor *Iſaac* himſelf acquainted with it, till he came to the very Place where he was to die.

18. *Agamemnon*, not improbably, had other Children; *Abraham* but this one. *Agamemnon's* Queen was not barren, and perhaps not old; *Abraham's* Princeſs was both. Neither all, nor any one of *Agamemnon's* Children were ſent as Pledges, or Earneſts from Heaven, of any ſpecial or extraordinary

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nary Blessings ; and much less of such glorious and invaluable ones, as by God's repeated Promises were covenanted to *Abraham* in this very only Son, now sentenced by the same God to Death. Human Sacrifices were no new Thing to *Agamemnon* in his Worship ; but most astonishingly so, to *Abraham* in his. And lastly, the Sacrifice of *Agamemnon* is no more than a Copy, and that a very imperfect one, from so glorious an Original ; or rather a Piece of poetic Patch-work, set off with certain imaginary Embellishments, and having no Reality in Nature.

19. Many other Examples indeed there have been, of Persons, especially public ones, who have sacrificed themselves, or their nearest and dearest Relations : But what was it to ? Even to Desperation, or Vain-glory, or superstitious Usage and Custom, or to the Hopes, it may be, of preventing or stopping some dreadful and public Calamities ; or lastly, to the Apprehension, and the Terror, of human Force and Power. But the Case of *Abraham* was, in all respects, so very singularly circumstantiated, that nothing like it, can be pretended in any of these.

20. As whoever will be at the Pains to compare it with all the famous Relations, of this kind, in profane History, and Fable ; as *Codrus* King of *Athens*, *Idomeneus* King of *Crete*, &c. will easily inform himself ; and of which, somewhat more presently. I shall therefore close this first Part of the present Essay, with only this farther Observation : That as the Parallel will by no means hold, between *Agamemnon* and *Abraham* ; so neither will it, between *Iphigenia* and *Isaac* : For *Iphigenia* might have been willing to save herself, and, not unlikely, would have attempted it, but that it appeared impracticable, in the very Centre of an Army : Whereas

Isaac

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Isaac was alone, when his Father bound him; and if he had not been perfectly ready and willing to be made a Victim, in an intire Submission to God's Command, and his Father's Authority; he was grown up to such Years of Strength and Manhood, that if he did not think fit to struggle with his Father for his Life, he might, however, have found a Way, with Violence, to get out of his Hands, and make his Escape.

21. I come now to observe, that by this great and famous History, thus stated, we arrive at the Original of *true and genuine Nobility*; distinguished, as properly such, from political Jurisdiction and Power, whether it be native, or dative, whether atchieved, or created: *Abraham*, for the mighty Deeds of his *Heroic Faith*, being properly created the *visible* Fountain of Honour upon Earth, and a Representative (as such) of God: And thence we may come easier to know how, and by what Channel, it is derived from him; and whence it is, that the degenerated *Jews*, of his Posterity, so little understood wherein consisted that *true Honour* and *Nobility*, which distinguished him from all Mankind, and raised him so high; yet affected the Name and Shadow of it, and boasted so extravagantly of having him *for their Father*.

22. Moreover, by this Search, we may not only arrive at the Certainty of the Origin of human Sacrifices among the Heathens, slightly touched on before; but of several of their Mysteries also, very worthy of Notice; besides the Light, that, of Course, it will give to the great Mystery of CHRISTIANITY itself (here transacted in a Figure); which is, without Controversy, the highest Nobility that human Nature is capable of. This Nobility now was entailed for ever, according to the Testimony of *Moses*, upon the *Seed of Abraham*, as he

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was the most honourable of Men : And unto this therefore, we are to look back, if we seek after true original Honour. Wherefore, as all Nations were to be blessed in and by him ; so, by means of this Blessing, we shall be able to discover, without much Difficulty, the Fountain, both of *Jewish* and *Gentile* Nobility, with the Declensions and Debasements of it, in the several Streams and Currents ; in proportion, as this vital, nobilitating Principle, came to be either deficient or corrupted.

23. For there appears to have been a true native Honour in him, by every Step which he took ; for which God *gave* him such a Pre-eminence of Name and Renown wheresoever he went, so that he was esteemed and honoured as that great Prince, which indeed he was : And this *dative Honour* (as some *Heralds* call it) rose gradually higher and higher by his gallant, his difficult and dangerous Enterprises and Adventures, undertaken (not for his own) for God's Glory, to the last Advancement and Creation, which is the very highest, that it was possible for Heaven to confer on him : Of which last Creation, the Preamble of the Patent thus running, *BY MYSELF HAVE I SWORN*, is so august, so transcendent an Honour, that it cannot but lose by the Blazoning of an human Hand.

24. Now, though this majestic and solemn Recognition of God's supreme Authority and Dominion, which was made by the Patriarch upon the holy Mountain, in and by the Offering up the Life of his Life, to the Author and Fountain of it, in so strange a Manner, was for a Demonstration of the Kingdom and Glory of God, in the Sacrificer's vast comprehensive Soul, and for laying to all future Generations the very Foundations both of the Law and Gospel ; being indeed a Representation of the most rapturous Idea of the Deity itself,
in

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in its most amiable Perfections, and big with endless glorious Mysteries, to be revealed in the Fulness of Time:

25. Notwithstanding this was the very Truth of the Case; yet there are those, as we hinted before, who think it very strange, that so high Praise should be given to our Patriarch for this, as if he had attempted a Thing new and unknown; and that it should be *accounted* of God to him, more than to any other, *for Righteousness*, when both private Men, with Kings and whole Nations, have, upon Occasion, done the same; and with greater Appearance of Reason to justify such a Conduct. Yea, it is pretended by them, that he did but follow, in this, the Practice of the Country where he lived, and of the neighbouring Nations, who had, before he came thither, accepted it to be a Part of their Religion; it being better, in their Opinion, that *one Man* should die, though innocent, than that a *whole Nation* perish; and it having been, from time immemorial, received among them, as a Fundamental, that *the Deity could be propitiated by the Blood of Man*; the Blood of Beasts being looked upon but as a secondary, or succedaneous Sacrifice.

26. This is indeed pretended; but the Vouchers they bring for so bold an Assertion, are above a Thousand Years later than the Fact they are brought for, or than the *infallible* Historian, who hath transmitted it to us; which would be as ridiculous, as for any Man now alive to vouch for, or against, a Practice, a Thousand or Fifteen hundred Years ago, in this Island, or for any one to build upon the Credit of such a Voucher, without any other Evidence whatsoever, and even, against the clearest Evidence of the most authentic History of that Time: And yet this is that very Thing, which Men of great Name in the World, whose Works

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are also read and admired by Persons of Distinction, have not been ashamed to do; and which is done every Day by the Pretenders to Free-thinking.

27. It was indeed objected by some *Greeks*, about the time of our Saviour, that the *Jews* had no such great Reason to boast of having *Abraham* for their Father, on this Account; since not only he never executed what he is said to have intended; but they had many more Instances among them, and such as did not stop in the Intention only, to parallel with that one: And this was true, we confess, as the Practice, both of *Greeks* and *Barbarians*, and the whole *Pagan* World, for a long time: But from whom this Practice could be at first derived, if not from the Person by *Moses* recorded, there is not the least Proof, or so much as the Shadow of any.

28. For as to the pretended *Phœnician* Story of their *Saturn*, offering his only-begotten Son, which some seem to lay a Stress upon, and which *Porphyry* himself, that most learned and acute Adversary of true Religion, for want of better Evidence, blushed not to pick up, out of the Gleanings of a most fabulous History; it is so far from being any Proof at all, that it is no less than a very strong Presumption to the contrary; however a late learned Critic of our Country may have adopted it for his own, and set it off with his great Erudition.

29. And to the Custom of sacrificing Children (of which there will be several Occasions hereafter to speak); and of making them *pass through the Fire*, or *bloody and fiery Lustrations*; it may reasonably be presumed, that the *Phœnicians*, who are the first that are known to have used this, would never have set it up, without some traditional Ground, both in History and Revelation; however that might be misrepresented, or misapplied. And consequently, since

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since this Custom was among the *Phœnicians*, and all the Colonies derived from them, so universally received; there being two different Accounts given of its Rise; the whole Question will turn upon this; whether *Mosès*, or *Porphyry*, be herein more worthy of Credit; or which of them we ought rather to believe, in the Relation of a Matter of Fact; of the Truth of which, the former could easily have the best Information; and the latter, living Two thousand Years after it, could have none at all, except from poetical Histories, and *Pagan Legends*.

30. This is therefore the plain State of the Matter: Either the *Phœnicians*, and other *Gentiles*, did take up this Practice from our Patriarch, or he from them: But whether the *Phœnicians*, notwithstanding their boasted *Sanchoniathon*, had any Memorials of so old a Date to be depended on; and whether a *fabulous Saturn*, or a *real Abraham*, be the most likely to have given the first Occasion to an Usage, which, in succeeding Ages, spread itself over the greatest Part of *Asia* and *Afric*, even *Europe* too; will very well deserve Consideration, though it will need but little.

31. This being evidently the first Instance, which can be produced of an Attempt of this Nature; and being also an Act so specially honoured by Almighty God, as never any before was, or since hath been, or ever shall be hereafter; the grand Anti-type of this illustrious Sacrifice only excepted; it may not be unworthy of our Speculation in this Place, to take such a View of the Grandeur thereof, and of the extraordinary and peculiar Circumstances attending it, as if we were actually upon *Mount Moriah*, beholding with our Eyes, and hearing with our Ears, what there passed, or all that, at least, the sacred Historian has recorded

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concerning it, with a most wonderful Simplicity of Style.

32. But there is yet another Objection, against the Conduct of *Abraham* in this Transaction; particularly as to the Part thereof, that is against the Action of releasing his Son, when bound upon the Altar (and that as old as St. *Augustine's* time, if not older); which would attribute to him a very great Weakness; yea, a falling from his *First Faith*, and even actual Disobedience to God's exprefs and positive Command, and preferring Obedience to a Creature, before that to the Creator himself: The Argument is thus: "It is plain, that *Abraham* " was by God *himself* commanded to go and sacrifice his Son; not the least Mention being made " of any Angel: But we read not, that God, who " commanded him, did *by himself* supersede the " same, but only that an *Angel* called to him, and " bid him not execute it. God bid him, an *An-* " *gel* forbid him, to do this Thing: Whom ought " he herein to have believed and obeyed, God, or " the Angel? If *Abraham* indeed *believed* God, as " it is said, and *God accounted it to him for Righteousness*; whence is it, say they, that he chose to " obey thus the Voice of a Creature, bidding " him spare his Son, against the Voice of God requiring him to offer him up? And may not all " this be a Collusion, or Pretence, or Imagination; " seeing God doth never contradict himself, and " will not give his Honour to a Creature?"

33. But this Objection, which looks so formidable at first, doth wholly arise from not understanding the Text, or the Difference of the Names of God, with which he is pleased to cloathe himself for our Apprehension, according to several Manifestations, or Personations of himself, in and through Nature. For it was God, as known by his Name

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Name *Elohim*, which is the *Name of Judgment*, that commanded *Abraham* to offer this Sacrifice; and the Sacrifice was accordingly accepted.

34. This being now accepted by the Divine Justice, that is, by *ELOHIM* the Creator and Judge of the World; immediately God, as known by his Name *JEHOVAH*, which is the *Name of Mercy*, or *God covenanted with Man*, unbinds the Sacrifice from the Altar; stops the Hand of the Sacrificer; appeases the Voice of Justice; out of Death brings forth Life; and prepares a *Male Lamb* for a Sacrifice, instead of *Isaac* the Redeemed. For which End, the Angel, or Messenger of the Covenant, is sent to preside over, and to see performed, this great Transaction, and by *Substitution* to redeem the Sacrifice; who is called the *Angel of the Lord*.

35. The *Jews* have an antient Tradition, that the Eyes of *Abraham*, as he was stretching forth his Hand, were fixed upon those of *Isaac*; and that the Eyes of *Isaac* were fixed upon the Angels, who were looking on at the same time, and admiring: And that, immediately hereupon, the *LORD*, by his Word, made his Voice to be heard from between the Two *Cberubims*, as from his Mercy-Seat in the Heavens, saying; *Lay not thy Hand upon the Lad*. This may afford several Reflections.

Reflect. I. There is a Sacrifice, here prepared, such as no Precedent can be found for; and therefore to be transacted so in Secret, from the View of all the World, upon this uninhabited and solitary Mountain! Never was any such thing before attempted, from the Foundation of the World; and it is a thing altogether new, to offer the Blood of Man for a Propitiation: There cannot but be somewhat extraordinary, where so great a Person is engaged; and perhaps, it may be the Beginning of some new Dispen-

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Dispensation, or grand Revolution, either in Nature, or Grace, or both.

Reflect. II. A new Dispensation is here opening itself; in which are contained endless Wonders, and a new Order of Divine Service beginning; even such as the World knew not before. But behold what manner of Sacrifice is this, at the Opening hereof! Nothing in Nature is ever able to express the same: Therefore, of Necessity, a *mystic Veil* must be drawn before it; as it accordingly is.

Reflect. III. Notwithstanding which Veil before the Altar; O how dreadful and venerable is the *Place of this Altar*! The Heavens over it are seen to break, as if the Inhabitants thereof were making ready to behold a new Thing done upon Earth. Whence it may be concluded, that such a Scene, altogether new, is probably ready to appear; wherein both Heaven and Earth shall at once be concerned, in the highest Manner. For to what End, is this *mystic Sacrifice* ordained of God? Sure, to be transacted and celebrated for a Sign to all Generations.

Reflect. IV. The Precept of Sacrificing was given to the First Man, for the sake of Transgression; whence it so universally spread itself over the Earth: But here a new Precept is given, and a new and spiritual Sacrifice introduced, whereof all the Sacrifices that ever went before, are but a Shadow; as that is possibly of somewhat greater hereafter to be, in the Fullness of Time, performed, for the Astonishment of the whole World, visible and invisible. And this is that *Scene*, before which the Veil is drawn, and which the Patriarch *sees in the Spirit*; as, from the whole Process of the Transaction, doth sufficiently appear.

Reflect. V. The Introduction into this new *Scene* is by a more severe Probation, than was appointed

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to *Adam* and *Noah*, though the Foundation of the former and latter World were laid in them; theirs, compared to *his*, being but as the Shutting of the Eyes, to the plucking out of the Heart. For had *Adam* and his Consort been but so wise, as to shut their Eyes when tempted, for certain the Temptation could never have overcome them; and the Serpent had thus been outwitted. Why *Adam* was not then justified as *Abraham* was, but condemned; and why the first World planted in him stood not, but was dissolved; no better Reason can be assigned than this, that he unwarily suffered his Eyes to be opened, where and when they ought to have been shut; since by opening them to the Kingdom of this World, and to the Beauties and Pleasures thereof, he fell from the Kingdom of Paradise, and made himself thereby an Exile and Pilgrim upon the Earth, with all his Posterity after him. This *Noah*, the Tenth from him, remembered: And when the old World was to be dissolved, he readily submitted to be shut up in a close Vessel from the Sight thereof. And thus the Covering of his Eyes became his Salvation: And he was justified by not seeing, while he believed and trusted God. But *Abraham*, the Tenth from him, is not so easily justified; because it is not the shutting out the Light of the World, and the Objects thereof, as in the last Cases, which will do here; nor even the plucking out of the Right Eye; nothing less will here do, but the plucking out the very Heart, or that which is as dear, if not dearer, to the principal Person here officiating.

Reflect. VI. This *plucking out of the Heart*, and mystically celebrated by the great Sacrificer, is the Preparation to a certain sacred and concealed Transaction, which shall be the Wonder of Time and Eternity; when that which is here done in secret, shall

shall come to be published to all the World, and made for ever the Standard of true Nobility, and Divine Magnanimity. For his magnanimous Heart is first made a living Sacrifice to God, and ascends up in the pure Flames thereof; he is led by the *Spirit* to suffer Temptation, and to execute the Commandment, howsoever grievous to Flesh and Blood: And therefore to the great God of *Abraham* be rendered all Glory and Worship, for ever and ever! *Amen.*

NOTE upon GEN. XXII. 13.

AND *Abraham* lifted up his Eyes and looked, and behold, behind him, a Ram caught in the Thicket:] Hence, in the Fable of *Iphigenia*, when she was to be sacrificed by her Father to the Goddess *Diana*, whom he had involuntarily offended, the Goddess, taking pity upon her, is feigned to have substituted in her Place an *Hind*, which was sacrificed in her stead; and she translated by the Goddess into another Region, where she was made a Priestess to her pretended Deity. Thus the most beautiful Fictions in the old Poets, whether *Greek* or *Latin*, are generally but Grafts upon the Stock of *Moses*, and the antientest *Hebrew* Historians; or but imperfect and confused Traditions, of what is there to be met with, in its original Purity and Simplicity.

It is a very idle Dispute which is started by some, about the Right which *Abraham* had to the *Ram*, which was caught in the Thicket, as if it might possibly belong to some other; and so they imagine, that he could not be said to offer that which was his *own*. But to this the Answer is self-evident; the *Ram* was God's Gift to *Abraham*, and was *Abraham's* Gift to God; and *Abraham* had the best

Propriety

Propriety that it was possible to have ; the Ground being *consecrated* by the Altar which was built upon it ; and the *Ram* being taken within the Verge or Precinct of the Altar ; forasmuch as the Altar did *sanctify* the Approachers thereunto ; and, if it were a Beast, it was *devoted*.

DISSERT. XXXII.

Of the PATRIARCHAL WELLS.

On GEN. xxvi. 15, 18, 19, 20, 21, 22.

1. **I**T appears very unaccountable to a great many, why there should be such a Struggle for the Wells, as we find in the History of the Patriarchs : Neither can they understand what should be the Meaning, why the Scene of the most considerable Events and Transactions is still at a Well.

2. But there would be no Wonder at all, if the old Patriarchal Manner of Living were better understood than it is ; if the Original of Plantations and Colonies, and the Foundations of Cities, were more narrowly examined into ; if the Situation of the Places, where we meet with these Wells were thoroughly known, and we had an exact *Topographical* Description of them ; and lastly, if the *Cryptical* Manner of Writing, under the greatest *apparent* Simplicity, frequently in Use among the *Oriental* Writers, were a little more familiarized to us, than they generally are in these *Western* Parts of the World ; where we are accustomed to a quite different Way of Thinking and Writing.

3. But first let us take a short View of the several Wells, and of what occurs most remarkable about them ; that we may be able to pass upon them a more distinct Judgment. Now the first of these is *Hagar's Well*, which was called *Beer-La-Hai-*

Hai-Roi, or the Well of him who both liveth and feeth me, or provideth for me. Here it was, that God's Angel found her, as she was upon the Way to *Shur*; here she called upon the Name of the Lord, and gave a Name to the Place, to perpetuate this wonderful Visitation, the very first of the Kind, whereof any historical Account is preserved to this Day. Here she received the Promise concerning the Fruit of her Womb, the Quickening of the Embryo, the very Name whereby the Child was to be distinguished, in perpetual Remembrance of it; the Character of him and his Posterity, and the innumerable Multiplication of her Seed. Here also she had a Direction to return back to her injured Lady, whom she had first disobliged, and then run away from; and a Command to submit herself to her: So that hereby she came to understand, that this Blessing was to come to her only in the Way of her Duty, in an humble and patient Submission to *Sarah*, whose she was, and whom she had foolishly despised; though, by the Grace and Favour of her alone, she was thus highly advanced; all which did most aptly fall in with the Import of this Name given to the Well, which is to teach us, that the Providence of God watcheth over us continually, and that there is no running from him; that all Things are seen by him, as in reality they are; and that he truly is the living God, and the Author and Fountain of Life, and the Support of it, in every Thing that liveth.

4. The Second is *Abraham's Well*, which is called *Beer-Sheba*, or the Well of the Oath, about which there was some Contest betwixt him and the Princes of the Country; and he, having Justice on his Side, had the same confirmed to him by a most solemn Treaty; in the Circuit of which, immediately afterwards, he built an holy Grove, for the performing

performing of Divine Service. And this is the very first Foot of Land which he was possessed of by exprefs Recognition of the Natives, not without the Solemnity of *Swearing* : Which, being afterwards, in Breach of the said Treaty, stopped up by the *Philistines*, envying and fearing the Greatness of his Heir, was again opened by the Servants of *Isaac*, and again ratified by a Sacrificial Feast, and Oaths on both Sides : And this, in time, by his Posterity's building about it, became a City, bearing the Name of the Well ; even as our Town of *Wells*, in *Somersetshire*, takes its Name from the Wells which gave Occasion to its Foundation.

5. But besides this one, where he chiefly delighted to reside, there were several other Wells, of Right, belonging to *Abraham* ; all which were stopped up, and filled with Earth, upon his Decease, by the envious *Gerarites* ; but were again, by his Son's Servants, restored to the same State, in which they were before ; and thence called also by his Name *Isaac's Wells*.

6. Of these the First was *Esek*, or the *Well of Contention*, because of the Contention which arose, betwixt the Herdsmen of *Isaac*, who had digged it, and those of the King of *Gerar*. The Second was *Sitnah*, or the *Well of Hatred* ; the Wrath and Contention of those who strove with them for this Water, being grown up into a perfect Hatred. The Third was *Rehoboth*, or the *Well of Enlargement* ; the Reason for which Name is given ; that though the Men of *Gerar* had striven mightily for the Two former Wells, and bitterly hated both *Isaac* and his Servants, as envying at his Prosperity ; yet here they forbore to strive any longer, having been so worsted in the Two former Contests : And *Isaac* therefore, giving Glory to God for the Victory obtained over them, dedicated the Well by this
I Name,

Name, for a Memorial thereof, saying, *Now the Lord has made Room for us.*

7. There is also Mention made, as of *Abraham's*, and *Isaac's*, so of *Jacob's Well*, which was in *Sichem*, or *Sychar*, and continued to be in great Veneration to the very Days of our blessed Saviour. Of the other Wells, which have in Scripture some distinguishing Mark, there will be Occasion to speak hereafter; they making in all Twelve, besides the famous Wells of *Elim*, which are both literally, and parabolically, to be understood, according to the *Eastern* Manner of writing about these Things; which do sometimes appear trivial, but contain in them the greatest and the highest Truths, even such as are not fit to be prostituted to every vulgar Reader.

8. Now, as to the Events and Transactions which are related to have been at some Wells, there will be found Reason enough for such a Choice, both in Nature, and in Grace, upon a thorough Consideration of the sacred Text. As, First, Apparitions of Angels, and Miracles, *Gen. xvi. 10. xxi. 17. and xxvi. 24.* Secondly, *Proseuchæ*, and Assemblies for Religious Worship. Hence *Abraham's Grove*, *Isaac's Altar*, *Moses's Convention* of the Elders of *Israel*, and their mystical Hymn, all at or near a Well. So also *Hagar's Prayer* at one Well, *Eliezer's Prayer* at another, and *David's* pouring out the Water before the Lord, from a Third; as also our SAVIOUR's Divine Discourse, at a Fourth. And Thirdly, *Treaties* transacted; as of *Abraham* and *Isaac* with the *Philistines*. Fourthly, Of Marriages; as 1. of *Isaac*, 2. of *Jacob*, 3. of *Moses*. And, Fifthly, Of Towns and Cities built by Wells. Thus by the Well of *Abraham* and *Isaac*, was built *Beer-Sheba*; by the Well of *Nabor* and *Bethuel*, was built *Haran*, the City of *Nabor*; by the Well
of

of Jacob, Sichem; and by the Well of David, was Bethlehem.

9. And hence *Moses*, speaking of the Oath of God to the Patriarchs, and addressing himself as to one Soul, mentions his giving, in virtue thereof, great and goodly Cities, which (says he) thou buildest not, and Wells digged, which thou diggedst not: And agreeable hereto, *Nebemiah ix. 25.* They took strong Cities, and a fat Land; possessed Houses, and Wells digged. Hence the Grammarians derive *Pagus*, a Village, from *Πηγή*, a Well or Fountain. There might be a great deal said upon this Head, both curious and instructive, in relation to the Foundations of Cities, and the Choice of their Situation. But from the Considerations, which have already been mentioned, there hardly remains, I suppose, any Difficulty why there should be so much struggling for the Possession of these Wells; or why there is such a particular Notice taken of them, in this compendious History of the Patriarchs.

DISSERT. XXXIII.

The Pillar of JACOB.

GEN. xxviii.

i. **T**HE Word MATZEBAH, which our Interpreters render a Pillar, is by the LXX. translated (a) *Στήλη*; and by the vulgar Latin, *Titulus*. Whence not only several of the Antients and Moderns have supposed, that there was an In-

(a) *מזבח* an Altar, and *מצבה* a Pillar, or Statue. "*Statua uno conitabat lapide, altare pluribus.*" *Στήλη*, *τύλος*, is promiscuously used for a Pillar of Stone, in sacred and profane Authors, with an Inscription or Title; and is derived from *Stilus*, for an Iron Pen, antiently used in such Monumental Writing, whether on Tables of Stone, or of Brass, or, lastly, of Wood.

scription upon this Pillar, in *perpetuam rei memoriam*, set up for perpetuating the Memory of this great Transaction betwixt God and Man; which was indeed no less than the very opening the Gate of Heaven, and of the great *Mystery*, by *Jacob*, at his Consecration of it; but there was handed about, in secret, by some of the Heretics, under the Name of the *Title*, or the *Inscription of Jacob's Stone*; as there was, in like manner, another Apocryphal Book ascribed to him, intitled his *Scala*, or *Ladder*, and by the *Greeks* *Αναβαθμοί*, or the *Ascending Steps*; in which several Things are said to have been contained against the Temple, and against the Sacrifices, and against the Fire of the Altar.

2. But whether there was any *Inscription* at all upon this sacred Pillar, or if there were, what it was, there is not the least Evidence. The learned Jesuit *Pererius* hath, in his Commentary on the Place, largely explained this Word *Matzebah*; thereby justifying the Interpretation of the *Vulgate*; and *Stratonicus* is vouched by *Sixtus Senensis*, for having cited this *Inscription of Jacob*, according, as they say it was written by him at *Bethel Luz*, or *Ulam-Luz*, and *Epiphanius*, by *Fabricius* and others, for the *Scala*, of this Patriarch, which the *Ebionites* boasted to have among them.

3. That which is more certain is, that *Jacob* acted herein JURE PROPHETICO, as now being become a Prophet duly separated, or authorized; and that this was the very first Action of his own, in Right of the *Primogeniture*, which he had obtained, and likewise of the *Benediction*; which now first rested upon him, on his Separation from his Father's House. This Separation was necessary, in order to these Two Things; and there was need of a Stratagem, as we see, in Divine Providence, to effect

effect it; of which *Stratagems*, in the Life of this Patriarch, there will be occasion to speak.

4. Upon this Separation he was immediately, even that very Night, visited by the *Prophetic Spirit*; and had the Heavens opened unto him; whereby he saw, in a Mystery, the Day of *Christ*, and the *Angels ascending and descending upon the Son of Man*, and his Son after the Flesh; and, the Blessing of his Father, by a wonderful Interposition, descending upon him, he was by the heavenly Vision established at this time *Heir of his Father's Spirit*. In Testimony whereof, there is erected by him a monumental Pillar, for the Generations which were to come forth from him; to which the sacred Name of MATZEBAH is appropriated, as importing no common Monument or Stone, but somewhat peculiar to that holy Order wherein he was initiated. To which, both in the prophetical, and in the apostolical Writings, there are many fine and noble Allusions to be found; and in respect of which, undoubtedly, the great *Shepherd Christ* is by himself expressly characterized, the *STONE of Israel*, Gen. xlix. 24. Thus *Jacob* understood it for certain; and thus the Vision and the Dedication are made to run parallel; which could not otherwise be.

5. The Rite of Consecration, here used by this Patriarch, was most certainly *prophetical*, and *mystical*; and very much might be said upon this Subject, beyond and above what is commonly to be met with in Commentators, and other Writers upon the Scriptures.

6. This is the first time that mention is made of this mystic Rite, which afterwards was followed in the Dedication of the Tabernacle, and of all that was therein, by *Moses*. It might be kept as a Secret

in the Family of *Abraham*, whence *Jacob* must have been instructed in the Use of it; and most probably by his Father, at his taking his Leave of him: And according to the sacred Analogy, which is most observable in the Books of *Moses*, there is good Reason to conclude, that *Jacob* himself was anointed by *Isaac*, at the *Dimissory Benediction*, as called and elected to be his Heir and Successor; and that moreover, at the same time, he received from his Hand the holy *anointing Oil*; the Composition whereof was afterwards revealed to (a) *Moses*, and commanded to be made use of by him; but, so far as we can find, it never was afterwards made again, by any other. For had not *Jacob* himself been first *anointed*, it is unaccountable, according to the standing Rules of the Divine Oeconomy, as to holy *Things* and *Persons*, how he could consecrate by *anointing* any Subject whatsoever, either *Animate* or *Inanimate*. Neither could he, according to the vulgar Axiom, *give that which he had not*, supposing him not to have had the *anointing Consecration*, or the *holy Unction*.

7. Whence, even according to the Letter, we may rightly understand that Saying of God by *David*, which is spoken of the *Patriarchs*, and of *Jacob* in particular, and by Name, viz. (b) *Touch not mine ANOINTED* (which the old Vulgate renders, *Nolite tangere CHRISTOS meos*), and do my PROPHETS no Harm; and which from the Context, must manifestly relate to *Gen. xxviii.* the 13th, 14th, and 15th Verses; that is, to the Confirmation of God's Covenant with *Abraham*, and his Oath to *Isaac*, and to this their Heir. Compare these with 1 *Chron. xvi.* 16, 17, 18. From the

(a) *Exod. xxx.* 25, 26.

(b) *Psal. cv.* 15.

Consecration

Consecration therefore of this Pillar, or Stone, and from the Rite of Consecration, as also from the Testimony of the Holy Ghost by the royal Prophet, we may safely infer, that *Jacob* was indeed an ANOINTED PROPHET; and, in virtue thereof, he only could and did consecrate this Stone; as soon as God had confirmed to him his Oath unto *Isaac* his Father, for a Law, and for an everlasting Covenant, and promised that he would not leave him, till he had done that, of which he had spoken to him.

8. And further also, it is to be noted, that this was, strictly speaking, a *Sacrificial Act*; and that there was here both the *Sacerdotal Benediction*, and *Oblation*, solemnly performed, in virtue of the said Law and Covenant, to him delivered, upon this very Stone, by this newly established Prophet of God, and Father of the Prophets.

9. For, first, he *blessed* the Place sacerdotally, setting it apart, by solemn Rites, for a Place of Divine Worship, and for a perpetual Memorial of God's Covenant with his Church, and Symbol of his Presence; which Rites were these: 1. The *Erection* of *Matzebah*; or the raising of this Stone for a Monument, so as every one passing by might know it to be such; and also to be set apart for sacred Uses. 2. The *Effusion* of the Oil of Consecration, as a *Sacramental* Sign of the invisible spiritual Grace, and Gift, there communicated to, and participated by him. 3. The *Invocation* of the Name of God, for separating and sanctifying this Place to his Service. 4. The *Imposition* of a Name upon it, and that a Name too most proper to express this Divine Dedication: And, 5. The *Vow* which he there made, after he had given it the new Name; and had, in Remembrance of the *Scala Cæli*, and of the Sanctu-

ary in the Heavens, seen by him, as his Head touched this Stone, dedicated in this Manner; there being no more solemn Act of Religion in his Power to perform, than this *votive* Recognition made by him. Thus was one Part, at least, of the sacerdotal Office, which is to *bless*, or to *sanctify*, here executed by *Jacob*, in Right of the Primogeniture and Blessing, which his Brother lost. But perhaps it may be doubted by some, whether any *Oblation*, or Sacrifice, was on this Occasion made by him; and if there was none, they cannot conceive how he could act in this Affair *sacerdotally*; since every Priest is ordained of God, that he may offer Sacrifice. Now to this, the Answer is very easy.

10. This Pillar was, doubtless, more than an ordinary Pillar; if it were indeed a Pillar; forasmuch as there are some who would have it to be an *Altar*. But there is this Difference observed by the *Hebrew* Doctors, betwixt the Word MITZBAHH, which is translated an *Altar*, and MATZEBAH, translated a *Pillar*; that the former did consist of many Stones, but this of *one* Stone; also, that the former was for *Sacrifices*, by the pouring out of Blood; but this for *Libations*, by the pouring of *Wine* and *Oil*.

11. But when such monumental Stones as these, came, in Process of Time, to be converted to superstitious and idolatrous Usages; or to be profanely imitated, by those Pagans who had observed themselves, or at least heard of, this *Jacobean Monument*; it was found necessary, by the Law of God, to prohibit the Erecting of any of them for the future. Hence it is written in the Law, *Neither shalt thou set thee up any MATZEBAH* (Image, Statue, or Pillar) *—to bow down unto it; for I am the Lord your God*, Levit. xxvi. § 1. And again, *Neither shalt thou set thee up any MATZEBAH* (or Image), *which the Lord thy God hateth*, Deut. xvi. 22.

Also, when God commands all the Monuments of Idolatry to be destroyed; this Precept is extended, not only to the overthrowing of the *Altars* of the *Phanicians*, but even to the *Breaking* of these *Pillars*, or their *Matzeboth*, Deut. xii. 3. And, accordingly, it was afterwards denounced as a Judgment upon the *Egyptians*, that the *Babylonians* should come, and break their *Matzeboth*, belonging to the Temple of the *Sun*, or *Beth-Schemesh*. Jerem. lxi. 13. And more Instances there are of a like Nature, were not these sufficient.

12. By all which, it is recorded, that *Matzebah*, in the religious Use of the Word, is commonly taken for a large consecrated Stone, erected Pillar-wise; before which, Prostrations and Adorations were made; and upon which, Oblations and Libations were presented: but without all manner of Blood whatsoever. The rendring of the LXX. by ΣΤΗΛΗ, is very well justified by the Use of it in profane Writers; as also of the vulgar *Latin* by TITULUS, by reason of the Inscriptions which were ordinarily cut upon these *sacred Stelæ*, or *devoted Pillars*, in the public Ways. And as to the Form of the *Matzebah*, particularly this at *Bethel*, after which, those of *Heliopolis*, they say, were copied; some are of Opinion, that it was *cubical*, for the greater Stability thereof, and not much unlike an Altar; but more probably it was an *oblong Square*; by which Figure it was made to differ, both from the Pyramidal Pillars and Monuments, and from all sorts of Altars made of Stone.

13. Moreover, it is very remarkable, there is a most evident Allusion in this very Name, to the foregoing *Oracle*, which I do not find to have been taken Notice of by any hitherto. For it is plainly derived from a Verb, which is the most principal of all, that occur in the Divine Response, or
 O 4 Vision,

Vision, and which, in respect to the *Angelical Ladder*, is more than once emphatically expressed; that is, in relation both to its being SET UPON the Earth, and to God's STANDING above it in Heaven; so representing JACOB as the Pillar of the Church on Earth, or the Foundation-stone of the holy Peculium, whether *Hebrew* or *Gentile*, and CHRIST as the invisible Pillar of the same, in the heavenly World; and the *chief Corner-stone*, in the *House of God*, which is the *Christian Betbel*.

14. Neither is it to be slighted altogether, that when *Samuel* was afterwards called of God to be a Prophet, as *Jacob* was here, and even a Father and Head among the Prophets, there is a parallel Expression made use of, by the sacred Historian, with respect to this Divine Visit, and the heavenly Calling; the God of *Jacob* being therein represented as STANDING in like manner, and this by a Word also of the very same Radix; and which, I think, is never so much as once made use of, either in itself, as radically, or in any of its Derivatives, but to denote some singular Eminence, or Station, either of a Person or Thing; the which is worthy of Notice. *And the Lord came and stood, and called.* 1 Sam. iii. 10. I say, it is to be noted, that notwithstanding the Posture of *Standing* be in itself so very indifferent, yet whensoever it is but expressed by JATZAB, or NATZAB, in any of its Modifications or Variations, there is always somewhat great and extraordinary therein included, which is not in another Verb, by Interpreters generally translated after the same Manner, expressing indeed the same *Position*, but not with the same *Idea*. For as there are some Words, in all Languages, which may signify the same Thing, but do convey therewith different *Ideas* and Affections; so this is most observable in the *Oriental* Languages, and particularly in the

the *Hebrew*, notwithstanding its being more contracted than all the rest; of which it were easy to produce numerous Instances: But let this one here suffice; we having no Word in *English* fully to express it; whence we lose much of the Idea and Spirit of the Original, by any Translation which we can make.

15. For the *Matzebah*, erected by this Patriarch, is originated from a Word, which denotes an honourable Standing-up; Strength, Constancy, Stability, Certainty, Plantation, Fixation, and Constitution. Thus *Samuel*, as President of a prophetic College, is represented by it, not barely as *Standing*, which Position the Text expresses by another common Word, but as NITZAB, one appointed over them, as a Prince or Father over his Subjects and Children. And thus, when there was no hereditary King in *Edom*, it is written, that NITZAB *was King*; that is, one elected or appointed over that Country. And so likewise of the Queen of *Nineveh*, or, as some will rather have it, of the *Constitution*: It was prophesied, (a) Huzzub should be *led away captive*, with her *Maids*; which the *Targum* renders *Malchta*, the Queen; the Septuagint, *ἡ βασίλισσα*, the *Substance*, or the *Establishment*; and in the marginal Translation of our Bible we read here, *that which was established*, or, *there was a Standing made*, which is not much different from the *Greek*; but in the Text it is kept as a proper Name, because the Translators could not tell what to make of it, though it be pretty evident what is meant by the Account given.

16. Hence it is, that the Kings of the Earth are said to STAND UP, as by an opposite Constitution to that of Christ, and of his Kingdom: And hence,

(a) *Nahum* ii. 7.

also, the military Force and Strength of a Kingdom is sometimes expressed by it. For *Matzebab* and *Matzebeth*, as also *Matzab* and *Matzeb*, are set to denote a Station, civil or military; also a Garison, or Citadel, the Soldiery, the Lieutenantcy, or any thing relating to the *Military Government* of a State.

17. But besides, there is one certain Idea contained in it, which is not conceived without some Difficulty; and it is that of an *bidden Life*, *Virtue*, and *Power*; or of a certain invisible *spiritual Substance*, or Hypostasis; which is as the *Root*, *Stock*, and *Stem*, of *all* that whatsoever, which is thence manifested; and which is therefore, on several Accounts, applicable to this sacred *Jacobæan Monument*; upon which, the heavenly *Militia*, with all their invisible Virtues and Powers, descended. And unto this therefore might *Isaiab*, in Spirit, allude, when, prophesying of the Redemption of *Israel*, and of the Remnant which should be preserved, he compares the same to an *Oak*; whose *Metzebeth*, or vegetative Life and Substance, remains in it, after its being stripped of all its Branches, and even cut down to the *Stump*; forasmuch as the *holy Seed*, or the Seed of Holiness, is the *Matzebab*, or Substance, thereof. See *Isai. vi. 13*. The Application of which, is very easy and natural, and contains a most noble Truth, grounded upon the eternal Covenant here made with *Jacob*, and established upon this typical *Pillar of Truth*.

18. And hence, in the *Chaldee Dialect*, as it is used by *Daniel*, the certain Knowledge of *Truth*, or the *infallible* Interpretation of Prophecy, is signified by a Word of the same Kindred; which, passing also into *Arabia*, was there understood to import a sure Compact, Covenant, and League; as betwixt Man and Man, or betwixt God and Man: All which,

which, put together, may serve somewhat to illustrate this Part of the History of *Jacob*, and to open the right Ground of his Erection of this *Federal Pillar*.

19. The elder *Vossius*, and some other learned Moderns, have from the Antients observed, that this was held in great Veneration by the Seed of *Jacob*, in succeeding Times, being accounted by them a Symbol of Divinity, and a Memorial of the Covenant, and long afterwards translated to *Jerusalem*; after the Destruction of which by *Titus*, the *Jews*, say they, were wont one Day in the Year, with great Lamentation, and rending their Garments, to go and anoint this Stone, in Remembrance of their Father *Jacob*.

20. And from the Veneration which was paid to this Stone, or Pillar, both by *Jews*, *Phœnicians*, and others, it will appear not improbable, that the *Saracens*, pretending to revive the *Patriarchal Religion*, should affect somewhat like this. The *Mahometan Kibla*, or Point of Worship, is known to be the Temple of *Mecca*, for which there is a positive Command in the *Alcoran*: But, in this Temple, the Point of Worship is a certain Stone, as in Imitation of this at *Bethel*, and of a Form not unlike it; before which the Pilgrims pay their solemn Devotions. This famous Stone, which the *Turks* call *Brathān*, and which is set up in the *Caaba*, or Sanctuary of their holy City; which is the *Bethel* of all the Disciples of *Mahomet*; they fondly believe to be the Stone of *Abraham*, perhaps mistaking *Abraham* for *Israel*, and confounding one Patriarch with the other: Whereas it seems to have been no other than a *Talismanical Stone* (to which Superstition the *Arabians* are known to be extremely addicted), or a sort of *Palladium* of the *Mahometan Empire and Religion*.

21. Some

21. Some Writers call it the *Black Stone*, as this of *Jacob* was the *White Stone*: It is an oblong Square, about four Feet in Length, and two in Breadth, as it were a Cube upon a Cube, within a greater Cube, which is the *Mahometan Caaba*: At first it was placed not within any Temple, or Mosque, but in the open Fields; which Fields, so long as it continued there, the *Arabians* pretended were made happy and fruitful by it, and free from all noxious Creatures, as is the Soil in a neighbouring Island: But, whatsoever Antiquity or Virtue it is pretended to have, there is certainly no Comparison betwixt it, and the Truth which it would imitate. Whether it was designed originally for a *Talisman* of *Mars*, or of *Venus*, there is some Dispute; *Suidas* affirming that the *Arabians* worshiped the God *Mars* under the Species of a quadrangular Stone, of such a Dimension; but others with equal Confidence maintaining it to be the *Stone of Cabar*, or the Tabernacle of the Star *Venus*, as if her Influences were therein concentrated.

22. It is uncontested, from the express Testimony of *Maximus Tyrius*, that the *Pagan Arabians* did worship such a quadrangular Stone; and there are very convincing Reasons to persuade us, that this was magically prepared, and consecrated, according to the Superstition of that Nation. This Consecration of it must have been, upon their Principles, under such an Aspect or Figuration of the Planet *Mars*, or *Venus*, or of both; and it is said the Figure of *Venus* is seen to this Day, engrav'd upon it, with a Crescent. All which is no great Wonder, considering that the very *Caaba* itself of the *Mahometans* was at first an idolatrous Temple, where the *Arabians* worshiped *Al-Uza*, that is, *Venus*: And there are several antient Customs of theirs,

theirs, notwithstanding his Zeal against Idols, even transplanted by him into his Religion.

23. The Ceremonies which are used in visiting this Stone, the Salutation made to the *Caaba*, and to the Stone, and the Prayer which is to be said in approaching it, are to be found in the Account of *Bobovius*, published by Dr. *Hyde*, besides what is in the System of *Relandus*; which, judiciously compared, might serve to illustrate this Subject, and some of the more antient oriental Customs. From the Sculpture of a little Crescent upon this Stone, we may observe a good deal of the Genius and Original of this Sect; and the *Arabian*, as well as *Syrian*, *Venus* having been commonly taken for the *Moon* in all these Parts; the Day of *Venus*, which is *Friday*, being in such Veneration among this People, as to be their weekly *Gjuma*; and also the Ridges of their Houses, and the Tops of their Mosques, to be adorned with these Symbols: And from the Ceremony of lifting the Right-hand to the Ear, we may discover this either to have been in Memory of the Vow, made by *Jacob* at such a Stone; or to be at least an oriental Custom of paying Homage to any one as supreme, and vowing all faithful Obedience and Subjection by that Sign, which is agreeable to the patriarchal Institution.

24. Notwithstanding all that has yet been said, the great Difficulty will still remain, how *Jacob* could think to secure this Monument from being thrown down by the Natives, or by Passengers; and how he could give a Name to it, and to the Place about it, when it had a Name already; and there was not so much as one Person with him, to whom he could tell the Name he would have it called by. Now the Imposition of the Name was undoubtedly at the Consecration of it, and may very well be thought to have been assigned for its better

better Security, and for procuring a Veneration to it, from as many as, passing by, should look upon it. There is no Evidence in Scripture after what Manner this could be; and therefore here is room for Conjecture, so it be but modestly proposed.

25. We suppose hence, that there must have been, according to what most or all antient Versions seem to favour, some *Title* or *Inscription* upon this Stone, which all might read; and nothing methinks is more probable, than that the Title inscribed should be BETH-EL, or the *House of God*; or else BETHEL-JAH, that is, the *House of the God* JEHOVAH, or JAH. And that *Jacob*, having led a sedentary and studious Life under his Father and Grandfather (and some suppose also under *Melchisedek*), might be provided with an Iron Pen, or *Stilus*, for doing this, there is no manner of Difficulty to believe. That apocryphal Piece above-mentioned, ascribed to *Jacob*, might well have this for its Foundation; and that very antient, if not universal, Tradition and Custom of erecting, anointing, and consecrating, such-like Stones, with an Inscription either literal or hieroglyphical, and sometimes both, could not, in all Likelihood, have any other Foundation. And this likewise is further confirmed by the very Name given them, which is most manifestly the same that *Jacob* gave, as *Scaliger* did, I think, first observe.

26. For the *Greek* Appellation is most exactly and literally the same as the *Bethel of the Lord*; and hence moreover were such consecrated Stones, standing in the open Fields, not uncommonly called the *Houses of the Gods*, their Worshipers imagining them, from this mistaken Tradition of *Jacob*, to keep their peculiar Residence therein. Whence *Lucian*, in his *Conventicle of the Gods*, deriding their Oracles, raillies them upon this, that
even

even every Stone, if but anointed with Oil, was able to give Responses, because of the Presence of the Deity believed to be there.

27. But besides the bare Inscription of the Name or Title of the Stone, there might probably be something more yet to attract the Eyes of the Traveller, and create a Reverence for the Place. This Stone being supposed square, we may not unreasonably conclude, that the Four Sides did answer exactly East and West, North and South; not without a particular Regard to the Divine Oracle, on Occasion of which it was here set up, and the Cardinal Points made mention of, as to the most wonderful spreading of his Posterity, when there was not yet a Prospect of any. And as it was properly a *Federal Stone*, and there were Two Oaths taken upon it by the covenanting Parties (whence afterwards grew the Custom of swearing at or upon a Stone, solemnly thus set apart; and the Proverb *Jurare per Lapidem*); that is, the Oath of God to *Jacob*, as the *Federal God* of his Family, repeating and renewing the Substance of that which he had sworn to his Fathers, and limiting the same to him and his Seed; and the Oath of *Jacob* to God, obliging himself, and his Seed in him, to such a constant Homage and Acknowledgement, as is expressly specified; so it is not in the least unlikely, that for the better Preservation of the Memory of this League, without any sort of Variation, there might be written on one Side the *Obligation of God*, exactly in the very Terms of the 13th, 14th, and 15th Verses of this Chapter; and on the opposite Side, the *Obligation of Jacob*, as expressed by him in the three last Verses. And from these Inscriptions they might be afterwards copied, and thence inserted by *Moses* into this History, at the Command of God.

28. In

28. In which there is nothing but what is most easily accounted for, upon the Customs of the Eastern Nations, and not unsuitable to those early Times, when the Use of Letters was not known, as we shall elsewhere shew: Neither is it improbable, that, in Memory also of the Consecration of this anointed Stone, there might be, on the remaining vacant Sides, that Inscription afterwards engraven upon a Golden *Lamina*, borne by the High-Priests of his Seed, HOLINESS TO THE LORD: And that from the Name BETHEL, and the Contraction of the Name JEHOVAH, in the Form of Consecration and Dedication into JAH, the *Phœnicians* might first name it *Baith-Æl-Jah*, or *Betulia*; thereby to distinguish it from any other Monument of this Kind dedicated to another God; and from them the *Pelasgian Greeks* might give the same Name not to this only, but to every such Stone, or Pillar, to whomsoever dedicated; this Distinction (as well as the Original thereof) coming at length to be quite forgotten.

29. This is the most plausible Account that can be given for the Rise of so vile and absurd a Superstition, which so generally prevailed in the World, till the planting of Christianity; and a sufficient Demonstration how the best and noblest Acts of Piety may, by a fond superstitious Imitation in others, be abused, and degenerate into Stupidity and Brutality. For, even among the politer and more knowing sort of Men, as the *Greeks*, it was, if we may credit *Pausanias*, a very antient Practice, and that not among a few, but of them all in general, instead of giving Divine Honour to the Images of the Gods, as to their Receptacles, or Tabernacles, they directed their Worship to certain rough and unpolished Stones; the which originally was founded on that Maxim of the

the patriarchal Religion, in itself most sure and infallible, but most ridiculously perverted, viz. *That no Image or Similitude is to be made of the invincible Deity.*

30. A great deal more might easily be said of this *Stelography*, or the antient Manner of writing upon Pillars of Stone, properly enough upon this Occasion: Nor would it be too much to say, that to this we owe the Knowledge of the most valuable Antiquities, both *Grecian* and *Roman*, not to mention *Egypt* and *Chaldea*. One Thing, however, I must not omit, which is supposed, not expressed by the sacred Historiographer; but which is illustrated and corroborated, by all succeeding Instances of a like Nature; and that is in the Inscription of this Stone, if the aforesaid Treaty, or Covenant, was thereupon inscribed, the Name of the Person erecting and consecrating the same for that Purpose, could not be left out. And therefore, as the Signing of this Treaty, by God, was after this Manner; *I the Lord, the God of Abraham, the God of Isaac*; ANI יהוה ELOHE ABRAHAM, ELOHE ISAAC: So the Signing thereof by *Jacob*, upon this *Sacramental* Stone, must, by Parity of Reason, run in the same Form: ANI JACOB, BEN ISAAC, BEN ABRAHAM; i. e. *I Jacob, the Son of Isaac, the Son of Abraham*. And moreover, under the Name of the Stone, and the Place, it is not improper to conceive, that some such Words as these were engraven: *This is no other but the HOUSE OF GOD: This is the Gate of Heaven: Verily the LORD is in this Place.*

31. And perhaps the famous Custom of crowning with Garlands such public Pillars as these, or *consecrated Stelæ*, might hence be derived; forasmuch as this being set up at *Luz* (which is by Interpretation an *Almond-tree*), otherwise called *ULAM-*

Luz, or Old Luz, from a Grove of Almond-trees (as some think) adjoining to the City; it is most easy to believe, that being erected in or near to such a Grove, the Patriarch in Honour thereof, and in Memory of the Divine Favour there received, might make a Garland of Almond-branches to adorn the Top of it; as which had also somewhat in it very symbolical, and aptly corresponding to the Design of its Erection. In short, there is nothing in this whole Transaction, explicitly, or implicitly, consigned to Posterity, which is not truly great, solemn, and august; and founded upon the most sacred and eternal Principles of Divine Verity, and the very fundamental Pillar of God's Kingdom.

32. It is, hence, but a poor Conjecture of some Commentators, that *Jacob*, to preserve the Memory of the heavenly Vision, took this Stone; in which they discern little or nothing extraordinary, above other common Stones, and set it up for a Monument, or Pillar, upon the Top of some other Stones, which he had heaped together. For there is not the least Ground from the Text itself, or from this symbolical Way of transmitting Facts to future Generations; to imagine there was, or ought to be, more than one single Stone. This Fancy of an *Heap of Stones* utterly destroys this sacred Symbol, and enervates the Sense of the Holy Ghost. It gives us a low and trifling Idea of the grand Affair, and of the most sublime Mystery therein sacramentally represented and exhibited; and can serve only to weaken the Reasonings of the New Testament, from the Analogy of the Old; and to lay other Foundations than that *one* which God hath laid, to set forth the Church of *Christ*, as in a very *unstable* and tottering State; and to insinuate a confused Notion of *Multiplicity* there, where nothing but *Unity* is evidently intended by

the Spirit, which conducted the Matter from the Beginning to the End. They who endeavour thus to help the Text, might not perhaps discern this: Indeed they know not what they write; and this, certainly, is the best Excuse for them.

33. Much more Reason have the *Jews* to believe even a Miracle here, in Honour of God, and of their great Father, rather than to lay a Foundation as these do, and thereby to divide and break the Centre of Unity in the Divine *Peculium*, by supposing that, when the Spirit rested upon him, he was able to move with one Hand that Weight, which several Men together had not been able to move with both Hands; or else, that Four Stones, according to the Four Quarters of the Heavens, were in this prophetic Night united all into *One Stone*, by the Angelical Powers descending upon them, and cementing them together.

34. However, there is no Necessity to suppose here any Miracle; since, if we reflect never so little upon the prodigious Strength of some Persons, even in this very Age, it will be hardly possible not to have a Notion of a far greater Strength lodged in one, who was the very Stock and Fountain of a most potent Nation, and from whose Loins came forth several of more than a gigantic Strength. Be this as it will, it must be concluded, that this was a typical and mystical *Stone*, the Representation of *Christ* in Heaven, and of *Jacob* upon Earth; and that he officiating in the Dedication thereof, did act both as a Prophet, and as a Priest, according to the Plenitude of Divine Power, at this time committed to him, in virtue of the great Covenant here contracted and enacted.

35. To all which may be added, that there might be another Design than what has been yet mentioned, in the Erection of this famous *titular Stone*,

the very first which we meet with in History. And that *Jacob* might herein act as in another Capacity, by his setting up the Stone in such a Place, with the TITLE thereof upon it, for a perpetual Memorial of a *new Foundation* laid here; and that the Name of the Place should be ever afterwards according to the *Title* thereof, now solemnly set up, called BETHEL. This new Name given to the Place, and the setting up such a Monument thereof; when it was yet in the Possession of the *Canaanite*; and he had not in this Country, so much as a Place to set his Foot, or to lay his Head; must needs carry in it somewhat very singular and peculiar, however little heeded, as it generally is.

36. For might it not, by the native Proprietor, be demanded, By what Authority, or Title, this was done? Undoubtedly it might; and therefore, in Answer to any such Demand, it was requisite, the Title itself should be engraven on the very Stone. Many Things might be said hereupon, which pass unobserved; which are not of the smallest Consequence, for affording a Light to profane, as well as to sacred History. *Jacob* was now newly manumitted, and this was the first Action of his, after his Manumission; wherein he may be said to act *independently*, next and immediately under God alone; for all that he had hitherto done, even the Purchase of his Brother's Right, though made in the most absolute Terms, and ratified also, in the most solemn Manner, by the Name of God, was under certain Restrictions and Limitations.

37. But here he was under none: And so there being a free Donation from God made to him; there was also a free Donation from him, in Return to God; which was not to be restricted to his own Person, but extended to all his Posterity, the Donation of the one being as extensive, as that of the other.

other. For the Vow made by him upon this Stone, was not binding to himself only, but to his Seed after him; and this is the Original of the *Law*, which afterwards was made for directing and explaining, after what Manner this should be performed. It was certainly meant by him, for an Act of Recognition and Homage, as from a Vassal to his Sovereign; whereby he did for himself, and for all that should thereafter derive from him, by any Claim or Title whatsoever, appropriate unto God, as his sovereign Lord and King, such a certain Portion of all that he or they should possess; by this Appropriation, solemnly and authentically acknowledging the Right of God's Sovereignty, and the Law of Inheritances thereupon established.

38. There cannot therefore be a more frivolous Suggestion made, than to suppose this Vow (the most solemn that ever was made) to be no more than *personal*; or [the holy Federal Stone, set up for a Monument of it, to be no more than a Token for *one* Generation, or even for *one* single Life; as if the Counter-part of the Covenant were never intended to answer to the Part and Bond of God, which was to endure for ever: And to intimate, that the Reason why *Jacob* was obliged to make such Dedication of a certain Part of his Substance, was not any Thing *real*, or founded upon the Principles of the *Abrahamicall Religion*; which are Principles of eternal Verity; but *typical* only, and founded upon nothing but particular and personal Views, or as he was a *Type of the Synagogue*; and as if *Isaac*, hence, was not under any such Obligation to God, but his Son was.

39. As likewise to raise hereupon a Number of Queries; as, To *whom* *Jacob* should pay this dedicated Part, and for what *Uses*? Whether he should

pay it *Isaac*, as the *Type of Christ*; or to some other, nobody knows whom, or to God himself immediately; or how, and in what Manner, this should be made Use of in his Service; and whether it should be appropriated all to the public Worship, or to any special Part thereof only, as Sacrifices; or else laid out upon the Poor, even where and when there were no Poor to be provided for, as was here the Case?

40. For as to the Appropriation being made to God; to him it did belong now to appoint, who should receive the same, and for what Uses; which was accordingly done in the *Law*, which he afterwards gave to the People descended from him. And as for *Jacob* himself, as he was the Heir of *Abraham* and *Isaac*, the Right of the Priesthood descended to him; and as he was also a Prophet, and acted in that very Capacity here, he could not be ignorant herein of the Will of God. So this Matter is plain.

NOTES upon GEN. XXVIII.

Ver. 2. **T**HE *House of Bethuel*.] By this it appears, that *Bethuel* was now dead; it being customary, after the Decease of the Head of any House or Family, to mention that by the Name of the Founder thereof, as the House of *Esau*, the House of *Jacob*, the House of *Saul*, the House of *David*, &c.

Ver. 3. *And God Almighty bless thee*.] This Blessing is with good Reason here declared, in virtue of the Divine Name *EL-SHADAI*, that is, the *All-sufficient* Being; with an Affix of the first Person; whence the *LXX.* have emphatically enough rendered it

The INSCRIPTION supposed to have been on the Four Sides of JACOB's Pillar.

I.

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בֵּית-אֱלֹהִים

BETH EL

יְהוָה

THIS IS NO OTHER BUT

בֵּית-אֱלֹהִים

THE HOUSE OF

GOD:

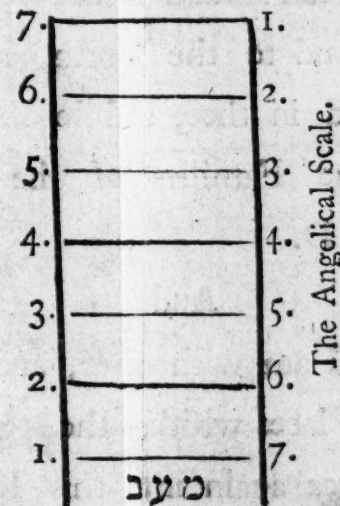
THIS IS THE GATE

OF HEAVEN.

2.

’
”

HOLINESS TO
THE LORD.



VERILY THE LORD IS IN
THIS PLACE.

Who [*Jacob*], being therefore by a *Prophetic Right* a *Priest*, consecrated a Pillar unto GOD by *Unction*.
HILL of the Presbyterate, Book II. Chap. ii. § iii. MS.

I THE LORD
GOD OF ABRAHAM THY FATHER,
AND GOD OF ISAAC.

The Land whereon thou liest, to thee will I give it, and to thy Seed. And thy Seed shall be as the Dust of the Earth; and shall spread abroad to the West, and to the East, and to the North, and to the South. And in thee, and in thy SEED, shall all the Families of the Earth be BLESSED.

And

Behold! I am with thee, and will keep thee in all Places whither thou goest: And will bring thee again into this Land. For I will not leave thee until I have done that which I have spoken to thee of.

I am the GOD of BETHEL, where thou anointedst the Pillar, and where thou vowedst a Vow unto ME.

If GOD will be with me, and keep me in this Way that I go, and will give me Bread to eat, and Raiment to put on, so that I come again to my Father's House in Peace:

Then shall the LORD be my GOD.

And

This Stone which I have set for a Pillar, shall be GOD's HOUSE. And of all that Thou shalt give me, I will surely give the Tenth unto THEE.

I JACOB the Son of ISAAC, the Son of ABRAHAM, have vowed this Vow.

it ὁ Θεός ΜΟΥ, or MY God, that is, God in Covenant with me.

Ver. 3. *That thou mayest be, &c.*] The Original doth here fitly express an *Assembling of People*, or *Nations*; and accordingly, the *Septuagint* renders this Place καὶ ἔσθις συναγωγὰς ἐθνῶν, which is in Effect the same, as, *And unto thee shall the Gathering of the Nations be*, and equivalent to the Blessing afterwards pronounced upon *Judah*. For the *becoming a Multitude* by natural Generation, was before expressed sufficiently, and the Blessing of *Multiplikation* wonderfully conceived in the Words, *Make thee fruitful, and multiply thee*.

4. *That thou mayst inherit the Land.*] This is the very first time that the Land of *Canaan* was explicitly given to *Jacob*. For though he had obtained both the *Birthright* and the *Blessing*, yet was he not hitherto fully settled, or secured in his Title to that particular Country; the Blessing having been only general, as to some or other Country, which should be exceeding fruitful; and the Primogeniture chiefly respecting the holy Peculium, and the Prerogatives thereof; but especially the Birth of the *Messiah*, and his Kingdom.

5. *And Isaac sent away Jacob.*] There is no Reason to suppose, that *Isaac* sent his Son away in so great an Hurry, as some do here imagine, from his being made acquainted with the Danger of his Life. It is more probable, that he deliberated upon the Matter first; and that, upon the Representation of his Wife, as well as upon his own Observation, being convinced of the evil Consequences of one of his Sons marrying into the *Canaanite* Families, he saw Reason to prevent the like Inconvenience in the Marriage of the other; which was there to be apprehended, where there were not any but such for him to match with.

As for his sending his Son this Journey without any Equipage, there is no more in it, than the more privately he went, the less Umbrage would be given, both to his Brother, and to the Inhabitants of the Country; and it is not improbable, that his Brother might be willing to have him sent away on any Terms, that he might be in a Condition to make an Interest in the Country, as also in his Father's Family, during the Absence of his Brother. Neither was there the same Reason at all for ISAAC to send his Son *Jacob* with such an honourable Retinue, as his Father had sent for him (in the Person of his Proxy) to the same Place, on a like Expedition; for there were several weighty Motives for *Abraham* to do so then, that God might be more honoured by so fine an Appearance, and his Veracity publicly justified in the Advancement of *Abraham*, who had quitted all to follow him; whereas there were none of these for *Isaac* to do so now, with respect to his Son; but on the contrary, several not to do so. As, 1. The Family of *Nabor* was already sufficiently apprised of the Divine Blessing, which had attended *Abraham*, and his Family. 2. As *Rebekah*, *Jacob's* Mother, was Sister to *Laban* the Head of the Family; there was no need of any further Recommendation than a Letter, or a verbal Message, by her Son, to her Brother. 3. It was Prudence to make *Jacob* appear as little as might be in this Affair, thereby to qualify and appease his Brother's Resentment. 4. It was highly expedient, that *Jacob* should tread in the Steps of his Grandfather, whose Heir he was now become; and that he should depart from his Father's House, even as he had done; and to cast himself, in like manner, intirely upon the Providence of God for his Subsistence, that so he might come to possess the Riches of Faith, and be indeed Heir of the Worlds.

Worlds. And, 5. It was necessary, that he should hereby give a Demonstration, that it was not merely (as some Critics suppose) an earthly Inheritance which he had purchased, or a secular Blessing which he had acquired; but that there was somewhat far greater, which he had in View by this Acquisition made, though not discernible by a common Eye.

For he confessing, in this manner, that he was but a Stranger and Pilgrim on Earth, notwithstanding the Right of Primogeniture in him, declared plainly that, as Heir of the Promise with *Abraham* and *Isaac*, he was seeking a *better Country*, as is well argued by the Apostle, *Heb. xi. 13, 14, 15, 16.* than either that from whence he went out, or that whither he was sent; *that is, an heavenly.* Whence God also was not ashamed to be called *his God*, or the *God of Jacob*. And moreover, as his Father was appointed to be first offered up, before he could inherit; so likewise it was provided, that he too should not only narrowly escape Death, but should also make a *total Surrender* of himself, and of all his Hopes in this World, in pure Obedience to his Father, and an *absolute Resignation* to the most wise Providence of God.

Ver. 5. *Jacob and Esau.*] As *Isaac* the younger is placed before *Ishmael* the Elder; so likewise *Jacob* before *Esau*, after that he was declared the *Heir*; and called so the first time upon this Act of *Obedience* and *Self-denial*, by which his Father's Deed was still made the stronger.

Ver. 10.] The *Jews* tell of several Miracles, which they will have to have been wrought on that very Day, when *Jacob* went out from *Beer-sheba*; as that God did shorten the Hours, causing the Sun to go down before his time; that the Four Stones which he laid for his Pillow became one Stone; and others

others much of the same Nature. The Truth of the Matter is; *Jacob* was sent away with his Father's Blessing, and, in virtue thereof, was filled with a certain Divine Power, supporting and carrying him on with Pleasure, so as the Day might seem short to him: And though no Steward of the House, as *Eliezer*, was sent along with him by his Father; there is no Doubt in the least to be made, but that there was a Companion and Guardian of a far nobler Order assigned to him, who accompanied him, leading him as by the Hand, and *keeping him in all his Ways*; which, by the succeeding Event, at this very first Station or Rest, was for his Encouragement demonstrated to him by an heavenly Vision.

Ver. 12.] (a) In this Vision *Jacob* is at the Bottom, and *God* at the Top, of the Ladder: And to demonstrate, that there was an Angelical Attendance about him, whether he slept or waked, the Angels of God are seen continually to descend upon him, as carrying up the Incense of his Prayers and Vows into the superior Tabernacle; his Angel there beholding the Face of his heavenly Father. And herein is couched not only the Scale of Providence; the Ministration of Angels; the Origin and Circulation of Forms; the Concatenation and Communication of Superiors, and Inferiors; of Invisibles and Visibles; the several Gradations of Faith, and Ascent of the Soul; the particular and universal *Palingenesia*, or Renovation; but some other Secrets of God and Nature are only discoverable by, and accountable upon the Principles of, the *Mosaical* Philosophy; which here to hint at is sufficient.

(a) *Behold, a Ladder* מַעֲבָד set upon (or solidly established upon) the Earth. LXX. κλίμαξ ἰσχυρισμένη ἐν τῇ γῇ, which is fully to the sense.

Ver.

Ver. 13. *The Lord (a) standing above it.*] The *Targums* interpret this by *the Glory of the Lord*, which is no other than *Christ*, the Glory and Image of the invisible Father, or the *Shechinah* of the Divine Word and Wisdom, with an Angelical Retinue.

Ver. 13. *I am the Lord.*] Plain it is, that these can never be the Words of any *created Being* whatsoever, without supposing *Abraham* and *Isaac* to have been both Idolaters; which is most absurd; and would be no less than giving the Lye to the sacred Historian, and to the *Holy Ghost*: And therefore it must needs be, the *one supreme God*, whom these Patriarchs worshiped; made visible in a *Shechinah*, which here appeared to *Jacob*; as his outward Senses were, by a certain heavenly Influx, sweetly consopited, and becalmed. Neither may this unfitly be said to be a parabolical Representation of the Deity uniting itself with the human Nature; and of the Operation of the Divine Spirit, upon a Soul that is at Rest, and abstracted from sensible Objects.

Ver. 13. *The Land whereon thou liest.*] This Land was the first time expressly promised him by his Father (See γ the 4th) then under the Operation of the prophetic Spirit; and it is here solemnly ratified to him by God himself, to put him out of all Doubt whatsoever, in the future Progress of his Life, and under the severe Probations which he was to pass through. This Divine Ratification of the Promise, and Limitation to his particular *Person*, was for certain an effectual Call to him, to *live by Faith*, and to *walk by Faith*; in this his Pilgrimage. Now to *live*, and *walk by Faith*, is the Precept here intended, which can never be in-

(a) לַיְיָ LXX. 'Ο δὲ Κύριος ἑστηκεν ἐπὶ αὐτῆς.

terpreted

terpreted of any *earthly* Country ; and therefore it must be a *better one* than that of *Canaan*, which the Revelation doth here ultimately respect, according to the Reasoning of *St. Paul* ; which is no other than the constant Reasoning, both of the *Jewish* and *Christian* Church, upon Principles universally allowed by the *Oriental Sages*.

Ver. 15. *And, behold, I am with thee.*] This is paraphrased by *Onkelos* : *Behold, my Word shall be thy Help-meet* ; with whom the other *Targums* also agree. And to this, doth the Name or Title of *Immanuel*, or *God with us*, allude.

Ver. 15. *And will keep thee in all Places whither thou goest.*] As the former Words relate peculiarly to God's *Presence* ; so these to his *Providence* ; in virtue whereof, he may be said to be the *Keeper of Israel*, *Psal. cxxi. 5.*

Ver. 15. *For I will not leave thee, until I have done that which I have spoken to thee of.*] God really spake to *Jacob* here, as afterwards to the *Prophets* : And this Night he commenced a *Prophet* ; since it was by the Spirit of Prophecy falling upon him, that he heard and received these Words, as out of the heavenly Sanctuary, and from the Glory of the God of his Fathers.

Ver. 16. *And Jacob awaked,*] Came out of the Trance into which he had been cast, in like manner as his Grandfather before him, when it was given him to see the great and terrible Vision of his Posterity.

Ver. 16. *Out of his Sleep.*] Not a natural Sleep, but a prophetic Trance or Ecstasy, wherein the Angelic Scenes did open themselves to his inward and spiritual Senses. For this was not an imaginary, but a most real Transaction.

Ver. 16. *Surely the Lord is in this Place.*] This is a plain and sure Confirmation of the Truth and Reality

ality of this Transaction. *Jacob*, for certain, had not the least Doubt hereof; and the Inference which was made by him, for the relative Holiness of a Place, whence he had a Prospect given him of the Angelical World, we must allow to be very just.

Ver. 17. *The Gate of Heaven.*] Because here the prophetic Key for the Opening of this Gate or Door intellectually, was the first time committed to him, when he was recollected in Spirit.

Ver. 18. *Poured Oil upon the Top of it.*] Hence it is probable, that *Jacob* left not his Father's House, without being first provided for his Journey: For it must not be thought, that, wanting other Necessaries, he would have carried Oil along with him; and that in such Plenty, as to pour it out in such a seemingly profuse Manner, upon an inanimate Subject. But moreover, there are some Grounds to believe, that this was no common Oil, which *Jacob* here made use of; but the *holy Oil*, wherewith *Abraham* and *Isaac* had been anointed, and whence they are expressly called by the Holy Ghost God's anointed; and that *Jacob* himself was herewith likewise anointed by *Isaac* at their Parting; and that this was the Rite of Consecration, either of the Primogeniture, or to the Blessing, or to both; though no more mention be made of it, than of other symbolical Actions and Rites, which were undoubtedly more antient, than the Times wherein they come occasionally to be made mention of. From this probably sprang the idolatrous Custom of erecting and anointing a Stone, or Pillar, in the public Way, and more especially where several Ways met; which Stone being thus consecrated by *Unction*, the old Pagans, both Greeks and Romans, did religiously adorn with Garlands and Trophies, and paid Divine Adoration thereto; as imagining some
(a) Deity

(a) Deity, or Genius, at least, to be inclosed in it by that Act. Whence *Tibullus* in his first Elegy:

*Nam veneror, seu stipēs habet desertus in agris,
Seu vetus in trivio florea fersa LAPIS.*

Which by *Apuleius* is called, *Lapis unguine delibutus*, the very same with *Lapis unctus*; that is, the anointed Stone. But note here, that by the Term *delibutus*, applied to this magical Consecration in *Apuleius*, we are to understand, that it was not a little which did suffice for this; but that the Stone was to be overspread with it throughout, or dipped in it all over. And it seems some of the Heathen Oracles were given from such Stones as these, set up in the High-ways, and worshiped by Travelers, because of the superstitious Unction of them, from a corrupt Imitation of this Act of *Jacob*.

Ver. 20. *And Jacob vowed a Vow.*] Some observe, that this is the first Vow which we read of in Scripture; but there is no Reason hence to suppose, that *Jacob* was the first who worshiped in this Manner, but rather that he did herein no more than his Fathers *Abraham* and *Isaac* had done before, and as they had instructed him, both by Example and Precept. For as to *Abraham*, though there be no mention made expressly of a Vow, yet very certain it is, that the same Thing was done in effect by him; and that his Grandson, in this Matter, did but tread in his Steps, whose Heir he was now declared by God himself immediately. Since the Sleep which fell upon *Abraham*, as here upon *Jacob*; the Vision and Oracle which he received in that supernatural Sleep; and the Covenant which was immediately made thereupon, betwixt God and him;

(a) Οἶκος Θεῶν, from the supposed Residence of the Gods, or Demons, in those consecrated Pillars, or Statues; which is elegantly alluded to by *St. Paul*, 1 *Tim.* iii. 15.

do

do most evidently set forth these Two, as parallel Transactions; and without a Stipulation, or Vow on the Part of *Abraham*, as the Condition of that Covenant will be hardly possible to explain what this Covenanting was betwixt them, or how it could, in truth, be said; (a) *In that same Day, the Lord made a Covenant with Abram*; if the Patriarch was not consenting to it himself, by an express and solemn Acceptation of it, and by promising and vowing what he was inclined to perform; that he might not lose the Benefit of it: Also concerning *Isaac*, it is highly probable, if not certain, that when (b) *he intreated the Lord for his Wife*, he then vowed a Vow to the God of his Father, that, upon the Performance of the Covenant to his Father and him on God's Part, he would on his Part, as an Acknowledgement thereof, make some or other suitable Return, there and then specified. For the original Word doth here import somewhat more than a mere *Intreaty*; and may be said, not unfitly, to express the universal Custom of soliciting Favours, both from God and Man, by Gifts and Promises, or Vows. Neither is it to be thought, that this religious Application of *Isaac* was, or could be, without both these, on so extraordinary an Occasion. Wherefore we may well suppose, the Son did not do this, either of his own Head, or upon any immediate Revelation commanding him so to do; but that he was before taught and instructed by his Father herein, as a Part both of natural and positive Religion. Nor is there a Sacrifice, or Altar, or any religious Monument of *Abraham*, and the Patriarchs, which does not plainly suppose and stand upon this very Foundation.

Ver. 20. *Give me Bread to eat.*] By the Patriarch's here covenanting with God, only for Food

(a) *Gen. xv. 18.*

(b) *Gen. xxv. 21.*

and Raiment, is demonstrated the gross Mistake of those, who make him for covetous Ends to have supplanted his Brother, as if it were for his Father's Estate; and the Possession of a rich Country for himself, and his Heirs, were solely in his View.

DISSERT. XXXIV.

Of JACOB's *holy Joy and Alacrity after his Vow.*

GEN. XXIX. § 1.

1. **T**HE Hebrew Phrase here, which the Samaritan, the Chaldee, and the Greek Version follow, besides the Syriac, Arabic, and other more modern Translations, is the *Lifting up of the Feet*; the which doth certainly import no less, than that he went on after this a great Pace. Whence it is paraphrased by Ben-Uziel; *with great Swiftnefs, he lifted up hereupon his Feet to walk*; that is, he set out with great Chearfulness from this Pillar, or *Matzebah*, when he had made this Vow to God, and dedicated the *Tenth* Part of the Land, or of all the Product thereof, whensoever it should come to be possessed by him, or his Posterity, in virtue of the *Covenant* made with his Fathers, here enacted into a *Law*, as has been already shewn.

2. But possibly, also, there may be an Allusion in it to the Ceremony or Form used in the Oath, or Vow, made at the Dedication of the said Pillar, which was the *Lifting up of the Hand*; it evidently appearing, that this was the most antient *Oriental* Rite of swearing, or vowing, from the Testimony of his Grandfather, is unquestionable; who, vowing a Vow, *lifted up his Hand unto the Lord, the most High God*, Gen. xiv. 22. that none should make him rich, but God only, whose Blessing he depended

pended upon for his Inheritance ; as his Heir *Jacob* here also did.

3. And the Remembrance of this Ceremony at the taking his Vow seems to be preserved to this Day among the Disciples of (a) *Mahomet* ; the Pilgrim, in Imitation of the Patriarch, reverently approaching the Stone *Braethbran*, and uttering before it his Prayers and Vows, while at the same time he is obliged to *lift up his Hands unto his Ears*, in Token of Obedience to the Divine Oracle, and to reach forth his Right-Hand to *touch*, if possible, the *Stone of Islamism*, saying, with his Hands and Eyes lifted up, *Lo ! here I am obedient to thee, O God : I am here present before thee : None there is that can be compared unto thee ; for Praise and Beneficence are thine, and thou art King alone, &c.* As also the Manner of *Jacob's* departing from this Stone, to proceed forward in his Pilgrimage towards the East, could not be better expressed, than by *lifting up his Foot* ; as in *Analogy* to that other Symbol of *lifting up his Hand*.

4. And the Remembrance of *Jacob's* lifting up the Foot, when the Consecration and Dedication of this Pillar was made, is ever thought to have somewhat in it symbolical ; might, by Representation, be continued throughout the East, and give Rise to certain *Zabian Rites* and Superstitions about the (b) *Baitbulian Stones*, particularly to the Pilgrimages and Processions to and from the same. Upon which Sir *John Marsham*, *Bochart*, *Grotius*, and *Le Clerc*, may be consulted.

5. There seems indeed to have been such a Transport of Joy in this Patriarch after the glorious Vision and Oracle, and thereupon being under the

(a) *Selden de Diis Syris*, Syntag. ii. Cap. ii. and all the modern Accounts of the Pilgrimage to *Mecca*.

(b) *Baitulna* and *Baitulna*.

same Inspiration, as was in (a) *David*, when, dancing before the Ark of the Divine Presence, he lifted up his *Feet* in like manner, leaping for Joy. And in Memory hereof might be first instituted those odd Processions about the black Stone at *Mecca*; which the *Mahometan* Pilgrims encompass *Three* Times, raising and shaking their Shoulders, as in a leaping Posture; as *Jacob* and *David*: and as the Prophet *Elias*, when, full of the Spirit, he (b) ran before the Chariot of *Ahab*. Whence some of the *Jewish* Doctors fanfy, pretending doubtless a Tradition for it, that *Jacob* arrived the very same Day at *Haram*, the End of his Journey; and this is one of the Five Miracles of *Jacob's* Stone, told in the *Jerusalem Targum*. But how fabulous soever this Tradition may be, at least the Memory of this his hasty March appears to have been preserved by it; and by the superstitious Imitation thereof, in the Nations of *Arabia* and *Palestine*: Forasmuch as the *Mahometans* did not introduce themselves that Ceremony which they continue to this Day; but took it up from the *Arabian Pagans*, and translated it into their Religion; knowing nothing of the true Original thereof, and pretending, however, to give a *Rationale* of it. Nor is it any Wonder, that their *Liturgic Writers*, mysticizing upon it, will needs have it to be a Manifestation of their most ready and chearful Contention against those, they call the *Associators*, that is, the *Christians*. Also upon the *Jewish* Tradition of this miraculous *Day's Journey*, *Mahomet* might easily take it into his Head to engraft the Fable of that famous *Night-Journey*, from *Mecca* to *Jerusalem*; thereby to make himself appear even greater than *Jacob*.

(a) 2 *Sam.* vi. 14.(b) 1 *Kings* xviii. 46.

NOTES upon GEN. xxix.

Ver. 2. **A**ND a great Stone was upon the Well's Mouth.] This Stone is Five times mentioned in this Place : But why so much Notice should be taken of it, except there be some Connexion with the preceding, as well as succeeding Part of the History, is not easily to be accounted for.

Ver. 9. *Rachel came with her Father's Sheep : For she kept them.*] There goes a certain Rabbinical Tradition, that God had sent a Murrain, or Peste-ntial Sicknefs, among her Father's Flocks ; so that of his whole Stock, there were now but few Sheep left him ; and that therefore he had dismissed from him, all his Shepherds and Servants ; and had put those few remaining under the Care of his younger Daughter, who had an Affection to them, and was also by her very Name somewhat related to them. But whatever there may be in this, it was no Disparagement to great Ladies, and even Princesses, in those early Days, to be Keepers of Sheep ; that being a very honourable Employment for a long time, both for Men and Women ; as from *Homer*, and other antient Writers, is sufficiently evident.

Ver. 10. *Jacob went near, and rolled the Stone, &c.*] The raising up the Stone of *Bethel*, and the rolling away the Stone of *Haram*, are two Instances of the very great Strength of *Jacob*. For to suppose the Meaning to be no more than this, " that he assisted in the Work, and perhaps was the first that set to his Hand about it," is making a little too bold with the sacred Text ; and is but trifling, in order to accommodate to shallow Understandings, that which may appear difficult for them to conceive.

On the other hand, some are for running into the quite contrary Extreme, and think they can never carry the Meaning too high; and therefore are for seeking, on all such Occasions for somewhat extraordinary and miraculous, to set off the Action in more glaring Colours. Thus, some not only pretend, that he rolled away the vast Stone with one of his Hands; but add, that the Well thereupon immediately overflowed; and the Water continually rising up, that this Overflowing continued for the Space of Twenty Years; that is, the whole Time of *Jacob's* Abode in those Parts. There is no doubt but a miraculous Blessing attended him all this while, in Consequence of this Vow at *Bethel*; and if no more be meant by this Manner of Expression, they seem not to be far from the Truth, or at least nearer it by much than the former.

Ver. 12. *She ran, and told her Father.*] 'Tis related in the *Targum* of *Jonathan*, that *Jacob* had before acquainted her, that he had travelled so far on Purpose to contract an Affinity with her Father, his Mother's Brother, and to marry one of his Daughters; but that *Rachel* at first dissuaded him from any such Thoughts, or from tarrying with her Father, by telling him, that he could not dwell with him, he being a very cunning Man, and so hard to deal with: Whereupon *Jacob* made Answer, that he did not fear to be as cunning as he could be, let his Cunning be what it would; and that he should not be able to hurt him, forasmuch as the *Word of the Lord*, or the *Spirit of the Lord*, was with him, to aid and help him. Which when *Rachel* heard, and was satisfied that he was truly the Son of *Rebekah*, so famous for her Wisdom; she then ran to acquaint her Father with all that she had heard, and met with, at the Well.

DISSERT. XXXV.

Of Dotal Servants.

Upon GENESIS XXIX. 24. 29.

1. **I**T appears to have been a very antient Custom, not only among the *Hebrews*, but with many other Nations, and particularly the *Greeks* and *Romans*, in the Marriages of their Sons and Daughters, and especially of the latter, for the Parents to give with the Bride or Bridegroom, as Part of the Portion or Dowry, a Servant to abide in their Power and Property solely. Such was this *Zilpah*; of whom Tradition is that she was *Laban's* Daughter, but born to him by his Concubine, given to *Leah*; as *Bilbah*, afterwards to *Rachel*; of whom also it is said that she was his Daughter by a Concubine, or at least born in the Family.

2. The Dramatic Poets, both *Greek* and *Latin*, afford like Instances. Particularly, in the Tragedy of *Euripides*, which is called *Iphigenia* in *Aulis*, and reckon'd one of his best Performances, *Clytemnestra*, in the Third Act, is brought in as preparing and hastening all things for the Nuptials of her Daughter *Iphigenia*, who, unknown to her, was devoted for a Sacrifice, after this Manner addressing herself; "I as the Bride-leader am present; let therefore the Dotal Maids, whom as Part of the Dowry I bring, go forth out of the Chariots; And thou, O my Daughter, &c.

Πάρεμι νυμφαγωγός· ἀλλ' ὀχημάτων,

Ἐξω πορεύεθ' ὥς φέρω φερὰς κόρη,

Καὶ πέμπετ' εἰς μέλαθρον εὐλαβέμεναι.

Σὺ δ' ὦ τέκνον,

ver. 610, &c.

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And

And again in the Fourth Act of the same Tragedy, this Queen opens her Mind freely to one of her Confidants. *Clytemnestra* says, I know you to be an old Servant of my Family: And know ye not, answers this her Servant, that King *Agamemnon* received me as Part of your Dowry, or, as one of your Dotal Servants?

Κλυ. Οἶδά σ' ὄντ' ἐγὼ παλαιὸν δωμάτων ἐμῶν λαΐτριν.
 Δατρ. Χότι δὴ ταῖς σαῖς φερναῖς ἔλαβεν Ἀγαμέμνων
 ἀναξ.
 ver. 868, 869.

3. And King *Phalaris*, accordingly, in one of his Epistles, gives Order for Four of these *Dotal Maids* to be sent for the Service of the Bride at a Marriage he had appointed. And old *Demetrius*, in the *Asinaria* of *Plautus*, is told by his Slave, that his Wife had brought him such a Dotal Servant, *Saureas* by Name, as had more in his Hands, than even he himself had.

Dotalem servum Sauream uxor tua
 Adduxit, cui plus in manu sit quam tibi. Act i. S. i.

4. And *Cato*, writing upon *Lex Voconia*, to enforce it, produces the Case of a rich Lady, that had brought a great Fortune to her Husband, but had reserved for herself a Part of her Estate, out of which she afterwards lent her Husband a considerable Sum; but some Difference arising betwixt them, she ordered her Dotal Servant to go and demand of her Husband all that he had borrowed of her, and to commence a Suit for it. Upon which *Aulus Gellius* observes, that as none of her Husband's Servants could be commanded by her in this Affair, she was obliged to make this her exempted or reserved Servant to be her Solicitor for the Money, he not having been given away by her, but by the Contract

of Marriage retained under her sole Jurisdiction. Thus it was with the Servants of both Sexes, that were Exempts, and given after this Manner.

5. Thus *Hagar* was the Exempt of *Sarah*, *Zilpah* of *Leah*, and *Bilhah* of *Rachel*; not being at all under their Husbands Power, but reserved to themselves in Propriety. And upon this Right was founded the Ejectment of *Hagar*, and her Seed, as being the Property of her Lady, and solely at her Disposal: Whence *Abraham* was commanded of God to hearken to all that *Sarah* should say concerning her Woman-Servant, and what was born of her Body.

6. These were by the *Greeks* called *φίενας* (whence is derived the *Latin Verna*), and by the *Romans*, *Dotales* and *Receptitii*, or *Receptitia*, of which see *Aul. Gel. Noct. Att. Lib. xvii. Chap. vi.* The Name *Λατρίς* was also given both to a Man and Maid-Servant of this Kind; and the Service of such an one is expressed by *Λατρεία*; a Word by which the Service due from Man to Almighty God is wont to be distinguished from an inferior sort of Service; denoting thereby how very much these are at the Devotion of their Mistresses; and such as these were properly their devoted Servants. *Tertullian*, as some observe, alluding to this Custom, elegantly calls the Body *dotale animæ mancipium*, when, after its Purification and Clarification, it shall in the Resurrection be joined again to the Soul, and associated to her as a Part of her blessed Dower. *De Anim. Cap. xli. Selden de Jure Naturæ et Gentium, Lib. v. Cap. 5.*

7. When *Jacob* had fulfilled *Leah's* Week, *Laban* gave him *Rachel* also to Wife. *Abarbinel* says that *Jacob* was not afraid to take two Sisters to Wife, because the Law was not yet given. *Aben-Ezra* adds, that the Prohibition of Marriages within such

Degrees was restricted only to a certain Place, as to the Land of *Canaan*: And that hence it was not unlawful for *Jacob* in *Haran* to take two Sisters, or for *Amram* in *Egypt*, to take his Father's Sister. And some of the *Jews* have further observed, that in the Levitical Law itself, there is no Punishment assigned to him, who should marry *Two Sisters*, as particularly in the xxth of *Leviticus*; where the Sentence of Excision is pronounced against incestuous Marriages. Whereupon *Bechai* hath this Observation, that the Law here takes Notice of all the Cases, except that of *Two Sisters*, which for the Honour of *Jacob* is omitted.

8. There is notwithstanding a Prohibition in the Law for restraining Marriages, for a Man not to *take a Wife to her Sister to vex her, besides the other, in her Life*, Levit. xviii. 18. But some of the *Jewish* Doctors commenting hereupon do say, that the Scripture doth hereby prohibit nothing else, but that a Man should not vex his Wife, by taking against her Will, another Sister in her Life-time. For, they say, the having *Two Sisters* is not absolutely prohibited, any more than the having *Two Wives*: But the Meaning of the Prohibition is only, that one of them may not be vexed, or despised, by her Husband.

9. *Maimonides* says, the Text is literally to be understood, and by no means to be extended beyond the Letter of the Law: And forasmuch as the Limitation of it is *during the Life* of the First, he concludes that a Man may take another Sister for his Wife, without offending the Law: Which by some of the *Jews* is followed: But the more common is that of *Maimonides*, which will not altogether excuse this Marriage of the Two Sisters by this Patriarch, supposing him to be left altogether at his own Liberty. But this, it is very certain, he was not,
for-

forasmuch as *Rachel* was already his Wife, and his Intention was to have none but her; and, having her, to return home immediately to his Parents. This is all *Jacob* had in View: But having the other Sister fraudulently imposed upon him by her Father, he thought himself brought under a Necessity to take them both; there being no Law, Natural or Positive, at that Time to restrain such a Marriage.

10. This is the plain Case; the elder Sister supplanted the Younger, even as the younger Brother had supplanted the Elder: Yet the younger Sister was no more than postponed by the elder's Preference, her prior Right not being annulled, but suspended only. His Bond to *Rachel* was voluntary; to *Leab* it was involuntary: But bound he was to both of them; and knew not how to unbind himself to either. The latter was become his Wife, and he had lawfully known her: And though it was by Mistake, wherein he could have no Guilt, yet what was done could not be by him undone; and having therefore with matrimonial Affection embraced her unknown, he thought himself in Justice bound to retain her as his Wife. And, after all, it must be acknowledged too, that several Things were permitted at first by God, which afterwards were expressly condemned: Whence the *Jewish* Proverb, *The World was built by Indulgence*, had its Rise.

DISSERT. XXXVI.

TECNOPOEIA. *Being a Solution of this Question, why the barren Wives of the Patriarchs should think it so great a Pleasure, Honour, and Advantage to them, to have Children by their Handmaids, rather than none at all.*

Upon GENESIS Chap. xvi. ver. 2. and xxx. ver. 3. 9.

1. **A**CCORDING to the vulgar Notion of these Times, there appears nothing more strange in Holy Scripture, than this Practice of the Patriarchal Ladies with respect to their *Dotal Maids*; and the Opinion of those early Days concerning vicarious Generation and Conception, whereupon the said Practice seems to have been built. Without doubt the greatest Mystery in all Nature is that of *Generation*; which is impossible ever to account for, but by a spiritual and invisable Principle; all the fine and curious Hypotheses, which have been started by the greatest Men in their Faculty, being just nothing in Effect, unless this in the first Place be allowed of. And if this be but once allowed, none need to puzzle themselves any longer about the mechanical Principles, for explaining this great and common Phænomenon. We generally think the Antients to have been very ignorant as to the physical Causes of the Operations in Nature: But perhaps we their Posterity are not much wiser than they, if at all; no, not after the most laborious and subtle Researches: Since what that is, which is able to produce its Like, and by what Virtue this is done; what are the Seeds of all Things; what the

the *Specifying* Principle in the several Provinces of the *Mundane* System ; what the individual Character, and the personal Mark is ; and what the proper Radix of natural Multiplication is ; together with the original Powers, Rations, and Rights of Paternity, and Maternity, derived thence ; let any of the modern *Virtuosi*, how great and learned soever, explain, if they can, upon mechanical Grounds ; or demonstrate why there may not be a *vicarious Conception*, as well as that there should be any at all.

2. Most certainly, had we but any Notion of what was commonly received, by the Learned and Unlearned, more particularly within the Line of the Covenant, from the Beginning of the World, down to *Moses*, and long after, there would appear nothing strange in this whole Matter : How one Man can truly be said to raise up Seed for another, or one Woman to bear Children for another, or one Child to be born for another, are by no means to be accounted for upon any Principles at this Day acknowledged ; but most certain it is, that these Things were not only very strongly believed in old Time, but that ever Laws and Customs were founded hereupon.

3. Thus it was made a Law by God, that one Brother should raise up Seed for another ; which, if there could be no *vicarious Generation*, no raising up the Seed of one Man by another, would have had no Reason for its being enacted : The Supposition of which must be equally absurd and impious.

4. Thus *Bilhah* is given to *Jacob*, that she might bear Children for *Rachel*, yea, that she might also bear them upon *Rachel's Knees* ; by which Phrase, cannot but be understood somewhat more than a bare Adoption, or a legal Substitution of *Bilhah*,
and

and her Children, in the room of *Rachel* and her's : For the Children were born to *Rachel* ; and must have been, in a Sense then commonly understood, truly her Children, even as really as if they were born of her own Body.

5. Thus *Seth* was truly born FOR *Abel* ; even as if he were another *Abel* : Whence his Mother was able in Truth to say of him, and of none but him, that God had *appointed her another Seed instead of Abel*. And notwithstanding she was the Mother of all Living, and *Adam* begat many other Sons, yet of them all there was but this one to whom could possibly agree the Name of *SETH*, as a Son born to them in his stead *who was slain*, and in whom the deceased might be said to *live again* ; by means of a more intimate and spiritual Union betwixt these Two, than was to be found betwixt any other of their Brethren, flowing from their *united seminal Principles*, and *operative Ideas*, and radiated in the very *Centre of Life*. This spiritual Union of two congenial Souls, one departed out of the Body, and the other living in the Body, was the common Belief, even in our blessed Saviour's Days, as appears from the Opinion of *Herod*, that *John* the Baptist was risen from the Dead in *Christ* ; and of others, that he was some of the *Prophets revived* ; even as *Seth* was *Abel* revived, and as *John* the Baptist was *Elias in Spirit*, or *Elias the Second*.

6. Now doubtless there was a Reason in Nature, why the next Brother was commanded of God to raise up Seed to his elder Brother, dying without Issue ; and why *Onan* was punished with Death for his Disobedience to that Law ; a Law which was older than any written one ; why the Husband was obliged to hearken to the Voice of his Wife substituting another in her stead, that she might be built up

up by her, and so might bear as it were *upon her Knees*; and why the Wife, who could not bear herself, should resign her Husband's Bed, with such a Prospect as this, to her Deputy: Also, why upon the Death of one Person, another may be said to be *appointed*, or substituted *in his stead*, so as to have the Spirit of the Departed to rest upon the Survivor, and to be united with him, even as if they were both but one: And so as to have one Brother, or Kinsman, *really* personate another, either in possessing his Spirit, or in raising up his Seed, which before lay buried. For both the *Noachical* Customs and Constitutions, and great Part of the *Israelitish* Oeconomy, are evidently hereupon founded. What that Reason was is, now to be inquired into.

7. The Reason of these is, according to the Principles of the most antient Philosophy, no other than this: Spirit is the universalefficient Cause in Nature; but more especially in Generation, and in Human Generation most of all; so that a *Spiritual Conception* must necessarily precede and direct every *Corporeal Conception*; for there can therefore be no *Corporeal Conception*, without a *Spiritual*; but there may be a *Spiritual* without a *Corporeal* one. For no living Body can be ever formed without a Spirit; but every Spirit may not be able to form itself a Body, through the Defect of the Matter, or the Medium made use of. Which Medium, however necessary it may be now, according to the Laws of Nature, is not therefore in itself to be thought absolutely necessary, and essential, but conditional and accessory, under the present State of Things.

8. Thus, for Instance, it was absolutely necessary, that the *Seven Brethren*, who suffered so gloriously under *Antiochus*, should be born into this mortal Life, and also that they were to live together at the same Time, if it was appointed for them all to undergo

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the same Trial at the same Time, and for the same Cause. But then it was by no means necessary, that they should therefore be all born of one Mother. This was only conditional and accessory, and a most special Favour by God conferred on that Mother; of which she was exceeding sensible herself, saying to them, "I cannot tell how ye came into
 " my Womb; for I neither gave you Breath [or
 " Spirit] nor Life: Neither was it I that formed
 " the Members of any one of you. But doubtless
 " the Creator of the World, who formed the Ge-
 " neration of Man, and found the Beginning [or
 " Generation] of all Things, πάντων ἔξουσαν γένεσιν."
 2 Maccab. vii. 22, 23.

9. So that it was not by any *Necessity of Nature*, but by a *particular Grace*, that these *Seven* were all born of the same Womb: Whereas, had they been born out of *several* Wombs, the Grace of God would not have so illustriously appeared in their Martyrdom; and though they might have been the same Persons, there would not have been the same Relation in Nature; however out of, and above Nature, they might stand related. Nothing could be more just than the Reasoning of this holy Woman; for she concluded hence, that the *Great Creator*, and Generator of all Things, who had formed, according to his Will, their Bodies within her; and without her Concurrence and Co-operation, or even so much as Knowledge; and had given them also τὸ ΠΝΕΥΜΑ καὶ τὴν Ζωὴν, not merely *Breath and Life*, but THE SPIRIT, or the Supreme Mind and Intellect, as a Principle in them of Immortality; and the *Animal or Corporal Life*, which some call the *Inferior Soul*; was willing and able to form them anew, and to restore to them that Breath and Life, that Spirit and Soul, which they had laid down for his sake. And upon this very Principle, it was without

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without all Doubt, that the most famous Matrons of Antiquity, the barren Wives of the Patriarchs, proceeded, in the Choice they made of a Method, whereby to become Mothers ; when this, according to Nature, seemed prohibited to them. For,

10. They, considering that the Mother contributes nothing of herself to the Formation of the Foetus, and much less to the inspiring it with Life, by the bearing it in her Womb, hence concluded, that the bearing in the Womb was not sufficient of itself, to confer a Right to the Fruit of it, which came thither they knew not how ; which they had no hand in the fashioning of, and which they were no more able to quicken, than to enliven a Statue, or a dead Body ; or, in a Word, any thing lying without them.

11. Now, it being to them no strange Thing in those Days, that one Man should raise up Seed to another, or propagate by another ; no wonder they thought, by Parity of Reason, one Woman might as well do the same for another, or bear in her stead ; under such and such Conditions, and Circumstances ; by the Union and Co-operation of their Wills, and strong Attraction of the Imagination, in Two concentrated into One. For, where-ever there is such a *Concentration of Spirits*, with such an Union of Wills, in any Two, Male or Female, the Effect thereof is to be attributed either to them both jointly, or to the Principle of them chiefly. This was truly the Case of the two Daughters of *Laban*, and their *Dotal Maids* : But it was not the Case of *Sarah* and *Hagar*, for a very good Reason, which shall hereafter appear. However, the Principle was certainly the same in the one and the other ; and the Motives likewise the very same.

12. They may properly have been said to have conceived spiritually ; which spiritual Conception (whereof

(whereof we have more to say hereafter) made them so vehemently long to bring forth corporally, that which was thus by them conceived. But being not capable to do this of themselves, by reason of some latent Infirmary; these Matrons craved the Assistance of their Seconds, whom God and Nature had qualified for it. This they thought might be beneficial to them on several Accounts; both as to their Reputation and Interest, according to the Opinion then commonly held of *Imputation* and *Surrogation*, whether Natural or Legal, or partly both; and to some current Notions concerning *vicarious Generation*, and Parturition.

13. And this was the Consideration, doubtless, which moved them to press the Matter so powerfully, as they did; when finding, after they had spiritually conceived of their Husbands, by taking into them an ideal spiritual Image for Elaboration, there was wanting Strength in them to bear, and work out, what they had received; they could have no greater Pleasure than to appoint one who should faithfully supply that Part which was defective in themselves, without any *Self-Arrogation*, or *Appropriation*; whereby at once the Reproach of their Barrenness, they thought, might be taken away; and they might be able to make themselves more considerable, and to establish an Interest more strongly in the Family for themselves, and for all that they could call their own.

14. For it must be observed, that it was here absolutely requisite, there should be nothing of *Self-arrogation* in the Secondary or Deputy: And that if a Secondary, in such a Case, arrogated aught to herself, the *Surrogation* did thereupon necessarily cease: And, that ceasing, the *Imputation* must also of Course cease; and that *Imputation* ceasing, the Child so born would thence have been cut off from
all

all Right and Title to that very Thing and Purpose, for which the *Surrogation* was made; upon which it may not be improper to inquire, why the Sons of the Grandson, by the Handmaids, were all *Free-born*, but not the Sons of the Grandfather by his; notwithstanding that in both there was the same manner of *Surrogation*; whereby the Satisfaction, Honour, and the Advantage, which accrued from the secondary Wives to their Principals, or Constituents, might be made more visibly to appear.

D I S S E R T. XXXVII.

An Inquiry into the Meaning of the Hebrew Phrase, of BEARING UPON THE KNEES.

As applied to a vicarious Conception.

UPON GENESIS XXX.

Τεκνοποιήσομαι καὶ γὰρ ἐξ αὐτῆς.

I. **B**Y Bearing upon the Knees, there is certainly meant somewhat more than that *Rachel* did design to make herself a Nurse to her Maid; or to set a Child upon her Knees as her own, in whom she had no Part or Portion; whatever some Commentators may fancy. For the Contract was not, that she should adopt the Children of another for her own (for that could have been done by her Sister's Children more easily, and more unexceptionably), or that she should have Children by her Servant, of whom she was the Mistress, to set *upon her Knee*: But it was, that this her Servant should conceive, and become with Child in her Presence, and as it were upon her Knees, to the end her Mistress might be made a true Mother by her Instrumentality; and might have Children whom she could

truly call her own, though not born of her Body. This is indeed a great Mystery in Nature : But the Text of *Moses* doth plainly insinuate no less; and there are some *special Cases*, which will not suffer us to doubt of the Possibility hereof.

2. For it is written : *She* [Bilhah] *shall bear upon my* [Rachel's] *KNEES*; which is a Case special, whatever the Meaning thereof may be : Forasmuch as never was it known, that one Woman did bear upon another Woman's Knee, if the Knee be taken literally; or that this *Bearing* should make (not herself, but) the other Woman to be the Mother of the Child, as it was here.

3. Wherefore by this Phrase there must needs be more meant than is express'd. Thus by the THIGH, for Instance, we are given to understand the *Generative Power* and *Blessing* in the Patriarch her Husband, when such a certain Number of *Souls*, or living Persons, are said to have *come out of his THIGH* (as *Gen. xli. 26.* and *Exod. i. 5.*); which therefore might be said also to be born *upon his Thigh*, even as these *upon her KNEE*. And it is observable of her Son *Joseph* afterwards, that when he presented his two Sons to his Father, as a Sign that they were truly his Seed, he *brought them out from between his KNEES*; and further, that, living to see his Children of the Third and Fourth Generation, these, according to the *Hebrew*, are said to be *born, or brought forth* (not *brought up*) *upon, Joseph's Knees*. Chap. 1. ver. 23. Thus for certain the *Greek Interpreters* understood the Place, rendering it ἐκ τῶν ὀστέων ἐπὶ μὴρσιν Ἰωσήφ, *they were born upon the Thighs of Joseph*: And accordingly the *Samaritan, Syriac, and Arabic Versions*, are observed to follow the same Reading. And the vulgar *Latin* is still more full, *Nati sunt IN GENIBUS Joseph*.

4. It

4. It is the very same Word in the *Hebrew*, here as there: And however some may pass it over, it has certainly something in it very emphatical. The *Thigh* and the *Knee* are Terms frequently symbolical in Scripture; of which many Instances could be produced, were it necessary; in the like manner as the Feet are sometimes put to express the more uncomely Parts in Man or Woman; whence are taken such Phrases as these, to *cover the Feet*, Jud. iii. 24. 1 Sam. xxiv. 3. compared with Deut. xxiii. 13. and those similar ones; viz. to *uncover the Nakedness*, Levit. xviii. 6. &c. *the Thigh*, Isai. xlvii. 2. &c. To *open the Feet*, Ezekiel xvi. 25. compared with Exod. xiii. 2. 12. and to *speak with the Feet*; Prov. vi. 13. compared with Isai. iii. 16. and Prov. vii. 18. xxiii. 27. The *Covering* of them therefore is no more, than to hide the Shame of the Impurities of the animal Nature: As the *Uncovering* of them consequently is either to expose this Shame; or else it is to express a certain Claim of Marriage, according to Law established. Whereas the Opening of them cannot be taken but in an evil Sense; and is thence applied to all the Filthiness of Nature, or to all the Whoredoms and Abominations, both of the Flesh and Spirit. Add to this likewise, *one that cometh out from between her Feet*, Deut. xxviii. 57. parallel to that Phrase of the Souls which *came out of Jacob's Thigh*.

5. And hence the Custom of *Plucking off the Shoe*, of *Washing the Feet*, are made by the *Hebrews* symbolical, the one of Dishonour, the other of Honour; the one refusing to raise up Seed, an Act of the highest Friendship, to the next Kinsman, by *Vicarious Generation*; the other of performing all the Services of Hospitality and Friendship to any Person, whether akin, or afar off, whether known or unknown; the one rejecting the Right

of Redemption; and bringing thereby a Stain both upon himself and his Blood; the other of executing duly this very Right, and also of doing away at the same time the Filth of the Flesh, as in the Person of our Redeemer, or G O E L, by *Vicarious* Justification. Forasmuch as he by the (a) *Right of Propinquity* is verily appointed to *raise up the Name of the Dead upon his Inheritance*, by this Redemption of the *purchased Possession*; which shall be much to the *Praise of his Glory*, Ephes. i. 18. as well as to our *Justification*, Rom. iv. 25. of which *Vicarious Generation*, and *Justification*, by the Law of Proximity, and of the holy Symbols of *Disalceation*, and *Washing the Feet*, as mysteriously used by him before his Passion, we must here be silent; contenting ourselves with the Evidence of this Truth, that he is the great *Generator* and *Regenerator*, who by a new heavenly Generation and Nativity, of *his own Will* begetting *Us*, Jam. i. 18. and not of the Will of the Flesh, nor of Man, bringeth into the World the *Sons of God*: And that through the Washing of his Blood, as next of Kin, we are to be justified, being first sanctified therewith; and so purged from all Uncleanness of the *inferior* or sensitive Life, expressed by the *Feet*. For which the Reader is referred to the (b) Places under-written.

6. Thus too, the *Water of their Feet* (as the marginal Reading is in our great Bibles), 2 Kings

(a) *Jus Propinquitatis*, which is called also, *Jus Leviratus*.

(b) Deut. xxv. 9, 10. Ruth iv. 7, 8. Heb. 78] lxx. ἀντὶ τοῦ; Lat. Redemptor; and compare Ruth ii. 20. and iv. 6. 14. with Job xix. 25. Isa. xlviii. 20. lix. 20. Rev. v. 9. Ezek. xl. with Ruth iii. Consider likewise Gen. xviii. 4. Exod. xxx. 19, 20. and Cant. v. 5. compared with Job. xiii. 5. to 16. Rom. v. 9. 1 Tim. v. 10. Tit. iii. 5. Heb. ix. 14. x. 19. 22. xiii. 20. 1. Pet. 1, 2. 19. Rev. i. 5. vii. 14. xii. 2. and also, Lev. xxv. 25. with Ruth iv. 3, 4, 5. Ephes. i. 7, 14. Colos. i. 14. Heb. ix. 12.

xviii.

xviii. in the minatory Message of *Rabshakeb*: *Shaving of the Feet*, in the terrible Execution against *Judea* prophesied to some, by the King of *Assyria*; whereby may not unaptly be understood the making *Eunuchs* of the young Men; even as some have literally made themselves *Eunuchs for the Kingdom of Heaven*, by interpreting that *Foot* which most offendeth, to be the unruly Member commanded to be cut off.

7. For the same Reason the lowest Degree of the Animal Life is expressed sometimes by the *Heel*, or *Heels*; more especially the Concupiscence of the Flesh. Hence the *Heels made bare*, are by the Prophet joined with *Skirts discovered*, Jerem. xiii. 22. For which very Iniquity *Jerusalem* is threatened likewise with that dreadful Judgment, by which her *Shame* should publicly appear, the 26, 27 Verses, of the same Chapter, and *Mich.* i. 11. And the *Psalmist* complaineth of the *Iniquity of his Heels* encompassing him about, *Psal.* xlix. 5. And thus ever since the Fall of Man may the *Old Serpent* be rightly enough said to have been bruising this *Heel* of the human Nature; by that original Corruption by him at first infused, and transmitted from the Parents to their Children, in natural Propagation, to this Day.

8. So there are no less than *four* Gradations here observable, with respect to this Propagation: The First and Highest of which is expressed by the *Thighs*; the *Second* by the *Knees*, as in the present Case; the *Third* by the *Feet*; and the *Fourth* and lowest by the *Heels*, as the most mortal Part, and most deeply infected with the Serpent's Poison: Accordingly we also find, that this very *Jacob* prophesied of his Son *Judah*, as it were having a View to this Distinction; he foretelling that the *Sceptre*, or highest Authority, was to belong to

his Posterity, under which may very well be comprehended the two first Degrees of one *before*, and the other *after* the Kingdom was divided, or the *Thigh* and the *Knee* of that Monarchy: And then that the ΜΕΓΗΘΗΑΚ, which is a lesser Magistrate, or Ruler, should not *depart from his F E E T* till the Coming of *Christ*, the true *SHILO*, his Seed, *W H O S E* is the Kingdom. And, as for the *Heel*, which is the last, or the Posterity of the *Heel*; that was for certain at the Destruction of *Jerusalem*, by the *Romans*.

9. This Hypothesis of a four-fold Gradation, in the *Geniture* of a Man may from other Passages of Scripture be illustrated. But to go no further than the very Birth of *Esau* and *Jacob*, both born at the same Time; let it be considered, that the *Heel of Esau*, which was laid hold of by *Jacob*, the last and lowest Degree, that is, the animal Life through Concupiscence infected, was properly that, by means whereof his Brother was, according to this early Omen, to be a Prevailer over him; the *Geniture* of *Jacob* being as it were out of the *Thigh*, but of *Esau*, as out of the *Heel* of his Father. And hence *Christ* is said to have a Name, with good Reason, *written on his T H I G H*, Rev. xix. 16. with respect to the spiritual and celestial Generation deriving their Nativity from him; but the *Seed of the Serpent* is always supposed not to reach beyond the *Heel of Nature*.

10. And hence very possibly it might be, that the most ancient Astronomers, who had doubtless Conversation with the *Jews*, both in *Chaldea* and *Egypt*, consecrated the *KNEE*, in Heaven, under that Constellation which to this Day is called *Engonastis*, εν γόνασι, i. e. *upon the Knees*; being the Type, or Signature of an heavenly Hero conquering the Dragon, or *Ophioneus*. So that by the *Bearing* of
Bilba

Bilhab upon the Knees of her Mistress, we are to understand, 1. That the Children which she did bear, were the true Children of *Rachel*, whom she had conceived in Spirit; but was not able to bring forth of herself. And, 2. That these, being *Rachel's* Children, were, though not of the first, yet of the second Degree; and had thence a Right to inherit with the rest of their Father's Children.

11. And that no other than this could be the Meaning of *Rachel*, in a Transaction of such a Nature, will be still more evident, if we consider, how, upon the Birth of the first Son born to her by her Substitute, she expressly declared, that God had given her a Son; and did accordingly impose on him a Name, as a Mark that he was surely hers, as it was then the Custom of Mothers to do: Also, how at the same time she blessed God for having heard her Voice; concerning the Purport and Intention whereof no Doubt can be made by any; and for having hereby judged, as she thought, and pleaded her Cause with her Rival Sister. In Memory of which, the Name of D A N, which is, by Interpretation, *Judgment*, or *Judging*, was also given him; and from whom therefore descended *Samson*, who judged Israel: As was also the City bearing his Name, being the only City of all the Twelve Tribes, which was called by the Name of their Father, and made a Place of Judgment in future Ages.

12. And upon the Birth of the second Son, it is no less remarkable, that she, at the Imposition of his Name, or the Circumcision, should tell those present how she, to obtain this other Son, had wrestled with her Sister with great *Wrestlings*, or, as it is in the Original, *with the Wrestling of God*; that is, such a Wrestling, as her Husband had afterwards with the Angel; and that she had prevailed. Which certainly will admit of no other Interpretation, but that both the

Spiritual and *Corporal* Conception of this Son were not obtained by her, without mighty *Wrestlings*, and strong Labours of the Mind; and that for the sake thereof she had willingly undergone very great Agonies, like to the Pains of a Woman in Travail; but that, now remembring no more the Anguish, *for Joy that a Man* was by Means thereof *born into the World*, she could not, through the Excess of it, forbear triumphing over her Sister.

13. For were there not somewhat more than ordinary in this, and somewhat that did more particularly regard her as *Agent*, and also as a Patient, under the Operation of God and Nature; and that also after a *special* Manner here working; it would be altogether impertinent, and even ridiculous, to say no worse, to make mention of the *Wrestlings of God*, or of any extraordinary and divine Energy, for a young teeming Woman, who had already had a Child, and one in whom there was not found the least natural Obstruction, which should cause her not to bear, and bring forth another. This for certain is making a little too bold with God Almighty. And therefore there needs must have been a sufficient Cause for the *Wrestlings*, in the Person of *Rachel*, in order to compass this End; also for these more at the Bearing of the *second* than of the first Child, whatever that might be; and likewise for not exceeding the Number *Two*. Whereof we cannot here speak in particular: but which, upon the Principles here laid down, may be without Difficulty accounted for. Now as to the Case of her Sister *Leah*, which was very different from hers, there are some few Things which it may not be amiss in short to observe.

14. The Case now of this Sister was this: After she had brought him, of whom CHRIST was to be born, which made her to be very much envied by her bar-

ren Sister, she praised God, and left Bearing. But her Sister, that she might have Children, and Children too that might be made *Princes in all the Land*, notwithstanding that Nature was not at all herein favourable to her, artfully contrived how another should, both by Compact, and secret Communion, bear them for her, and so consummate that which she by her Imagination had spiritually conceiv'd, by a Bearing of them, as it were, *upon her Knee*; which is properly an Indication of the *Matrix*, in the most perfect Association and Union with her; they Two being hereby made as *one Soul*, and as *one Body*, co-operative and co-passive: She was thereupon also moved, now that she too did cease to bear as before, to try the same Experiment of getting Children; and to give in like manner for this to her Husband, one standing in the same Relation unto her, to supply her stead, who, by *Co-operation* and *Co-passion*, might *with* her, and under her, be able to effect for her as much as the other had done for her Sister. Which was accordingly agreed upon by the Three Persons, and accepted: Thus they were made *matrimonially One*, as to this Transaction, at least; which is no small Mystery in Nature, and could not be but with the Union of their Tinctures, after a certain secret and invisible Manner, even as all Nature's curious Operations are.

15. Now it is certain, by doing this, she did propose a greater Honour and Advantage to herself, than she could have had without it: And took no small Pleasure in this new Accession, which did accrue to her through this Substitution, by the united Force of *Two in One*, the Principal and the Representative being no more to be accounted *Twain*. The Person by her elected for this, was her very trusty and beloved *Zilpah*, whom she thought a Rival no way inferior to *Bilhah*: And, hoping an equal Success

cess from her, after that her Sister had in a manner appropriated him to herself; she gave her to her Husband to be her *Second*: Who, yielding to the Solicitation received her to his Bed, as his *Secondary Wife*; and conditionally that the Children so born, should be imputed to *Leab*, and come to inherit in her Right. Of this *Zilpah*, it is said, that she had been educated from a Child together with her Mistress *Leab*; and that she was the elder Sister of *Bilbab*, as *Leab* was of *Rachel*: Whence some of the *Jews* will have her to be the Daughter of *Laban* by another Woman, or else to be the Daughter of the *Chaldean Laban's* Steward, and born and bred in the Family, as the *Dotal Servants* generally were. Her Mistress had the Pleasure to see her, who by this Alliance was now become nearer to her than any Sister, bear for her two Sons to *Jacob*: So that here she was upon an equal Foot with her Sister, besides all the Advantage that she before had of her.

16. Thus when *Jacob*, who had proposed to take but *one* Wife, even as his Father had *Rebekah* only, came by the Means of this Contention to have *Four Wives*, two Principal, and two Secondary, or Substituted; his Heart was united with the younger Sister, to whom he had been contracted: But the Elder was imposed upon him without his knowing it, and while his Contract with the former was undissolved: So he was obliged to marry them both. Of these the Elder, and less loved, was pregnant; but the Younger and best beloved was barren. To please this latter, and prevent her Death, which her deep Melancholy, and Despair of Children, might soon have brought upon her, he consented, at her earnest Request, to raise up Seed to her by such a one whom she nominated and elected for that Purpose. This having had its desired Effect to the extreme Satisfaction of the younger Wife, the Elder,

as we have seen, who had for some time given over Bearing, and expecting to have no more, that she might in nothing come behind her Sister, made the like generous Present to her Husband, as her Sister had done, and had the same Success: To the First therefore of her Sons, by her chosen Substitute, she gave a Name importing *good Success*; and to the Second a Name signifying Blessing.

17. By which she did express the high Satisfaction she had in the Accession of Two Children more to her former Number, though not by her own Venter. Yea, so great an Happiness and Blessing to her did she think this to be, that she took the most effectual Care to perpetuate the Memory thereof throughout all their Generations. I am sensible, there may be yet a deep and mystical Meaning hidden under all this: But as it is impossible to explain that, as it should be, in a little Compass, and to establish the Whole upon the right Foundations according to a most exact Harmony of Visibles and Invisibles, and of Nature and Grace; and as, after all, very few are susceptible of what goeth beyond the Letter; or, if they are capable of going further, do yet content themselves to take up with false Principles, or with none at all; it hath been thought much better wholly to wave that Matter here, and to adhere strictly to the Letter.

18. But moreover there is another Instance of *Vicarious Conception*, or of Child-bearing upon the *Knees* of another, where there was at the same time a *Vicarious Generation* too, which will give some Light to us in this abstruse Matter: For the Child born had, according to the Opinion of the antient *Jews*, not only Two Mothers, but Two Fathers also: By which the Difficulty is much the greater. Thus was the Grandfather of *David*, who, though he was born of the Body of *Ruth*, a Stranger, yet
the

the Women, as taking little Notice of her, said *a Child was born to Naomi, a noble Jewess*: Also that God had not left her *without a Redeemer*, or a Kinsman, to raise up the Seed of the Deceased. And indeed the whole Book of *Ruth* is founded upon the System of *Vicarious Generation* and *Conception*; and upon a certain *hidden Inoculation* of human Births, to which the World at this Day is a very great Stranger.

19. But of which both the *Greeks* and the *Romans* seem to have had antiently some sort of Notion, both from the fabulous Accounts of some of their Heroes, which their Poets give us, and from the remains of their Language, here wonderfully agreeing with the Phraseology of the Patriarchal Age, and deciphering what we ought to understand by the *Knee*, in Cases Matrimonial, and by *parere supergenua*. The *Greek* Appellation for a *Knee*, is plainly derived from a Verb signifying to *be born*: The *Latin* Name for it is evidently of the next Kindred to *Generation*, and is related to the whole Family thereof, as may be seen (a) below. The Relation and Similitude of Words in both the Languages, as to

(a) From γίγνομαι, γέγονα, to be born, is γόνυ, the *Knee*: And in the *Greek* this is further favoured by the Relation and Similitude of γόνυ, that Part to γονή, the *Conception*, *Fætus*; to γονεύς, a natural Parent, to γονεύειν to beget, or conceive; and to γονεῖα, *Impregnation*, or *Fætification*. Thus also a Woman, or Wife, is γυνή, as alluding manifestly to γονή; by the Change of one Letter only, and that a Vowel too. Hence we have ἀγονία, *Barrenness*, or *Incapacity to conceive*; διγγος twice begotten, or twice conceived, an Epithet of *Bacchus*; also Ἀμφίγονος, one born of two Mothers, with sundry other Words of the same Tribe. And even in the *Latin*, GENU is a-kin to *Genitor*, *Genitrix*, *Genitale*, *Genipara*, *Genius*, *Gener*, *Genero*, &c. Hence likewise perhaps the Name ἀγνῶστος given to a Constellation by *Aratus*, by *Firminus Ingeniculum*, might have its Rise. So also *Genialis Torus*, or *Lectus*, *Genialis Dies*, *Genitale Solum*, *Genus*, *Gens*, *Gentilis*, and the like.

this

this Matter, will, upon a thorough Inquiry, be found more than accidental, as will serve to illustrate the symbolical Diction of the *Hebrew* Lawgiver, and the Prophets; some of whom very manifestly allude to such a double Conception, and vicarious Parturition, as was that of the Patriarchal Matrons, and their Dotal-Handmaids.

20. And furthermore there may be yet somewhat else included in the complex Idea of the Word *BIRCAIM*, the *Knees*, or *BIRCAI*, *my Knees*, which neither the *Greek* nor *Latin*, nor any other Language whatsoever, can possibly express. For therein is the *Benediction* itself, which God pronounced for *Multiplication* upon the first Parents of the World: And *Rachel's* using this Word plainly insinuates, that it was *upon her Blessing*, or by virtue of the *Blessing* appertaining to her as the Patriarch's principal Wife, the Lord would certainly give her Conception by this Woman, whom she had made Choice of, and cause her to bear by her means a Son, whom she could *lay in her Bosom*, as her own natural-born Child.

21. In the Virtue therefore of this very Blessing only, even the *Blessing of Rachel*, the Beloved of her Husband; and the Blessed of God in and by the fructifying Power of that divine Word, Mind, and Spirit, that was in League with her Husband, as the Heir of *Abraham*, it was given her to have Children by her Representative, after the Manner which has been declared. And this was the Case of her Sister afterwards, as well as hers: And is to be attributed to, and explicated by, the *Patriarchal Bircaim*, or Benedictions.

22. Their Children therefore born to them by their Handmaids, were no less *Free*, though born after this Manner, than if they had been of their own Bodies; these following the Condition of them to whom,

whom, and for whom, they were born, by the Gift of God ; and not of them whom such had substituted in their stead, to bear for them. There are several other Observations which might be made upon the *Blessing of the Knees*, and upon the Liberty of the Sons of Bond-women born upon the Knees of a Free-woman ; upon the Origin and Nature of *Maternity* ; upon the divine Fecundity, in all the Generations of the World ; upon proper and vicarious Impregnations ; upon the Right of *BIRCAIM*, by the Prayer of Blessing, and upon the Reason of this being expressed in the *DUAL* Number ; upon the natural and spiritual Inoculation and Institution of Souls by means of this Right, and of Matrimonial Dedication, so and so limited ; upon the Operation of Images in the Brain and Womb, and the Combination of them, either in Two, Three, or Four (as in *Adam* and *Eve*, in *Jacob*, *Rachel*, and *Bilhab*, and in *Mablon*, *Boaz*, *Naomi*, and *Ruth*) ; upon the Degrees of Filiation, and the respective Claims, Privileges, and Successions of each Order ; upon the Force and Stability of the natural Life and Powers, as set forth by the (a) *Knees*, and the several Manners of the Propagation and Derivation thereof ; and, lastly, upon the Form of the Matrimonial Benediction, which the *Jews* keep up even to this Day. But to treat of these Heads, incidentally occurring, would be to write a Volume. Let it then suffice here only to have hinted at them.

(a) *ברכים* the *Knees*, the Strength, from *ברך* to bless, with respect immediately to the multiplying Benediction, and the genial Vigour.

NOTES upon GEN. xxx.

Ver. 3. **B**EHOLD, my Maid Bilhah : Go in in-
to her ; and she shall bear upon my
Knees, &c.] Some understand this of no more than
nursing upon the Knee ; by which they shew them-
selves Strangers both to the *Hebrew* Phraseology
and to the Intention of *Rachel*. It was her Opinion,
it seems, that she could have Children *by her*, not
imputatively only, but really.

Ver. 4. *And she gave him Bilhab*] with that very
Intention of being made a Mother by her ; and as
truly a Mother, as *Jacob* a Father, and so of being
built up by her into a House ; according to the No-
tion which then prevailed, concerning the Nature,
Origin, and Right of *Tecnopæia*, and Childbearing.

Ver. 6. *Rachel said.*] As the Mother of the Child,
whose Right properly it was to give the Name.
So also Verse the 8th.

Ver. 11. *Leah said, A Troop cometh.*] The LXX
Translation ἐν τρύχῃ, and the Vulgate *feliciter*, seems
best to answer the Intention of the *Greek*, and to
agree also with the Imposition of the Name of the
next Son : As if to name one of them *Successful*, or
Fortunate, and the other *Happy*, or *Blessed* ; with
respect both to herself, and to the Child born.
Neither would there be any more Superstition in this
(which is made the main Objection against this ren-
dering of the Word) than for a Christian occasionally
to make use of the word *Fortune*, or any of the
Derivatives from it, or Relatives, as *Fortunate*, *For-
tuitous*, *Contingent*, *Luck*, *Chance*, &c.

Ver. 14. *Reuben found Mandrakes.*] What these
Dudaim were is a great Dispute among the Learned.
This Word is but twice made use of throughout
the holy Scripture ; viz. here and in *Cantic*. vii. 13.
where

where they have a Place among the most delicious and pleasant Fruits, as the Vine, the Pomgranate, &c. and are represented as very *odoriferous* and *fragrant*: Which can by no means agree to an ill-scented and stinking Fruit, of a narcotic and venomous Quality, and which, besides, was not proper to that Season of the Year; the *Mandrakes* not producing their Fruit in the Wheat-Harvest, but several Months after. Some therefore understand it of *fine and lovely Flowers*, as the *Violet*, the *Jasmin*, the *Lily* of *Syria*, &c. *Amabiles Flores*. *Ludolphus* will have it to be the *Syrian Mauz*, for which his Reasons may be seen in his *Ethiopic History*, Lib. i. Chap. ix. Sect. 72. which appears somewhat better founded than the rest. But, after all, there may be something in the *Hebrew* Name perhaps, which is not possible for any other Language to express or imitate; and some secret Virtue in the Flower, or Fruit, whatsoever it was, to which we are utter Strangers at this Day; and which it is impossible for us now to determine, by any thing we can meet with about it, either in the Books of the Learned, or from the Observations of Travellers.

Ver. 22. *And God remembred Rachel.*] Observe here, that God is said, 1. To *remember Rachel*: Then 2. To *hearken to her*: And, 3. To *open* her barren Womb. In which Progression there is more than a little to be learnt, and more particularly with respect to the *Consecration* of *Joseph*, to be born of her, in such an eminent Manner separated from among his Brethren.

DISSERT. XXXVIII.

Of JACOB'S RODS.

I. UPON the very Principles which have now been laid down for justifying the Patriarchal Matrons, as also their Husbands; Principles upon

upon which they had as truly Children by their Dotal Maids as if they had brought them forth themselves; which could make Fathers by a vicarious Generation, and Mothers by a vicarious Conception, and that according to Nature: Which made the Patriarchs think it not unlawful, and their Wives to think it also such an Honour and Advantage to them, to have Children after this Manner; when in the ordinary Way they were incapable of bearing any: And which made the Children thus born to follow the Condition and State not of the vicarious, but of the principal Mother; they being brought into the World *Ἀμφιγονοί*, that is, not by a *simple* Generation, or Conception; but by that which is properly *Two-fold*, and thence succedaneous to the First; nay the whole Matter of *Jacob's Rods*, whether Natural, or Transnatural, may be without Difficulty accounted for; since with respect to the Females of every Kind, the Case is much the same; and the Formation of the *Fetus* in the *Matrix* will be found not so properly due to any secret Virtue of the Womb itself, as to a certain Sort of a plastic Power (or whatever one may call it) of the Imagination upon it. Without which it will be utterly impossible to explain Ten thousand Things in Nature: But with it many Things otherwise abstruse are made, if not plain and easy, yet far more intelligible, than by any other Hypothesis can be done.

2. Now this Expedient of *Jacob's* to get the best Cattle for himself, was grounded on Nature, and can be resolved into physical Causes; as to which Point, St. *Hierom* is certainly in the right. But if hence any one should go to make the Experiment, it will be a thousand to one, whether he hits it or not; let him understand, as he may think, the Philosophy of the Effect never so well, and have

even never so good a mechanical Head for adjusting the Medium. There are several Reasons for this, which 'tis not proper that all the World should know ; since, were it vulgarly known, there might be wrought by it abundance of Tricks, which would be of evil Consequence to many.

3. Nevertheless somewhat must here be said, to vindicate this Patriarch, as to what one of the Antients, I think, calls, not unfitly, *Naturæ Strophæ*, a natural Artifice, or a *subtil turning of Nature* ; and to shew, that it was no Deceit, or unlawful Practice in him, but purely an Operation *Physico-mathematical*, and *Physico-magical*, or *Magnetical* ; which in certain respects we may term *Natural*, and in others *Miraculous*.

4. And whereas the antient Ecclesiastical Writers are here somewhat divided, concerning the Manner of the Operation and Effect of the Mediums herein made Choice of by *Jacob* ; some of them making the same to be *Supernatural* and *Miraculous* ; but others bringing many Reasons to shew it to be *Natural* and *Ordinary* ; this Difference will not be so hard, perhaps, to be accommodated, as many may at first imagine ; since of natural Agents and Patients, there may doubtless be a miraculous Application. Neither can it ever be made to appear, there is an Impossibility in the Union of Faith and Nature, or in their joint Agency for some End.

5. There is nothing more easy than to suppose Nature must be much the stronger for this Union. God and Nature are not at Variance : And these two Aphorisms are of an eternal Verity ; namely,
 1. *There is no Inconvenience at all, that two Effects be of the same Kind, whereof one is wrought by a Miracle ; but the other by natural Causes.* 2. *There is no Inconvenience at all, that the very same Effect be in one respect Natural, but in another respect Miraculous.*

lous. An Instance of the former is the Transmutation of Rods into Serpents by the *Egyptian* Philosophers, and by *Moses*. An Instance of the latter is the Cure of *Hezekiah* by the Application of a Cataplasm of Figs. A Multitude of other Instances might be given of both Sorts : But this of *Jacob's Rods* is so very plain, that a plainer cannot be wished for.

6. But not to go too far out of our Depth, we shall only touch upon that which is *Natural* in it, and that which may serve to explain the Conduct of the Patriarch in this Affair. For, as some, on the one hand, make the Whole to be miraculous, and above Nature ; some again, on the other, make the Whole to no better than a Cheat, and an artificial Perversion of Nature, in Prejudice to the Right of another. For these last pretend, that he was guilty of an Abuse of Nature ; and that he was unjust besides in dealing thus with his Wives Father, and his Mother's Brother. Indeed, as some do explain this Matter, there is too just a Suspicion for both. How far one or the other could be true, let us therefore inquire ; because, if he did ill herein either way, he is by no means to be justified ; but if he did well herein, and neither injured Nature, nor his Neighbour, then *shall his Righteousness indeed answer for him in Time to come*. The Case then is plainly this.

7. God had made *Laban* rich by the means of *Jacob*, who was both a wise and a prosperous Man ; because God was with him, and made every thing that he did to prosper in his Hands. When he first came to *Laban*, the Condition of this *Syrian* Lord was then but mean, how much soever he came to spread within a few Years, by having retained him in his Service. This was a Matter so undeniable, that he could not but himself acknowledge, though against his Will, that God had blessed him since his

Nephew's coming to him ; *and for his sake* : His Substance by his Management grew every Day greater, and his little Flock increased under him to a vast Multitude. *Laban* was the Person obliged ; *Jacob* had done him all the good Services that it was possible for a Man to do. He had by his Knowledge in Nature, and the Blessing of God, prevented any Abortions of the Cattle committed to him, whether Sheep or Goats ; he had taken special Care also to preserve the best Breeders among them, and especially the stronger Males ; as a good Shepherd, he was by Night and by Day watchful, to guard his Flocks, both against Wolves and Thieves ; and if it happened, that, notwithstanding all his Care, any were stolen or missing, he was sure to make good the Loss at his own Expence, out of what he brought with him, or of what he might have had, in much less than twenty Years, remitted to him from home,

8. In a word, he neither wanted Skill, nor spared Pains, to discharge with the utmost Fidelity the Trust reposed in him ; but in Return for all his good Offices, and indefatigable Service, this crafty and covetous Man did only contrive how to make his own End of him, and to detain him always with him in the Condition of a Servant, notwithstanding all the strongest Ties of Consanguinity and Affinity, as well as of Gratitude : He had broken his Contract with him, in a clandestine and fraudulent imposing upon him, in a Matter of the very highest Import, and in the very Minute too, of his fullest Expectations of what he had been no less than seven Years labouring for ; he also obliged him, against Faith and Honour, to seven Years Servitude longer, for that which was his Right before ; he required every Loss at his Hands, though never so small,

small, and which it was impossible for the utmost Diligence to prevent.

9. Besides, it appears not, that he gave him with either of his Daughters the least Dowry, unless it were a Servant to each of them. And such was his Temper, that, whatever Agreement he made with any one, he was for altering it as soon as he could perceive any Inconvenience by it to himself; and for consulting his Interest more than his Honour. *Jacob*, in this Streight, was most hard put to it, what to do: He had little or no Benefit by all that was gotten by his Labour and Toil; and it was but reasonable, that he should have some Compensation, for having been the Means under God of raising the Family into which he was *allied*; or at least to make some Provision for the two Daughters of it, and their Handmaids, whom he had taken, and was now under the strictest Obligation to provide for.

10. This not only Prudence, but Justice, did require of him. *Laban's* Design evidently was, to keep him poor and dependent; but the Providence of God, in Consequence of the Covenant at *Bethel*, saw fit to order it otherwise, by instructing him in a certain secret Art, by which he might make himself Master of that which he had an equitable Title to, on more Accounts than one: Which was after the manner following: The Agreement was made, that *Jacob* should continue to serve *Laban*, as he had done before, without receiving any thing at present for his Pains, or Allotment for the future, than such Cattle, only, as should have certain particular Marks upon them, being begotten of those which had none themselves. *Laban* could not be at all ignorant of the great Skill of his Son in the breeding of Cattle, by the Experience he had of him, as also of the special Blessing attending him: And

as he was not prohibited to make use of the best of his Skill to his own Advantage; so his Father could not pretend, that he was herein imposed upon. For he certainly thought it impossible to be effected by any human Art, and greedily therefore embraced the Terms, as not doubting but he had made a good Bargain for himself. But as soon as ever he found himself mistaken, he was no longer for standing to it, but for making new ones; which *Jacob* readily agreed to, taking them still upon his own Terms; that there might be no Possibility of Objection in the Case. This he did, not once or twice, but many times. Whence *Jacob* afterwards expostulating with him, told him, *thou hast changed my Wages ten times*; and all this in the space of *six Years*: Thus had *Laban* no Reason to complain. And as no Injury was done to *him*, so neither was there any done to *Nature*.

11. For there is not the least Appearance of any superstitious Ceremonies used by *Jacob* in this Operation; or of any Violence offered to Nature, or of any unnatural, or prohibited Mixture; or of any Transgression of the Laws of God implanted in the Universe; or of any Disorder and Perversion in the Means or Ends; or indeed of any thing which did not exactly square with the Will of God in Nature, and with the Propension of Nature from God, as the original and supreme Cause. For there was nothing more in it, than the Impression of a certain *natural Stigma*, or *Mark*, after an Appeal to God in this Matter, to manifest to every one, that the Cattle were *his*, which were thus marked. Which Mark was also a public and authentic Notification, that these were the *Gift of God* to him: So that it was impossible to have a better Title to them than he had; and the natural Mark being indeleble, and not possible to be counterfeited

terfeited by Art, the Conveyance of this Title was made hereby so evident, that there could not be the least Question concerning it, which, in case of any other Mark whatever, that was common and artificial, might and would have been disputed by litigious Persons.

12. And moreover, that none but natural Means, under the Operation of the divine Blessing, by an efficacious Faith, were made use of by the Operator, for the Impression of such a *natural Mark*, or *Marks*, as by mutual Agreement was at several times fixt upon, and for the Attainment of the End proposed by one, and consented to by the other, of the Parties; so as to be the ending of all Disputes, which otherwise must unavoidably have arisen betwixt them, by an Argument that was demonstrative, and built upon both physical and mathematical Grounds; is now to be shewn.

13. That *Jacob* was a Man of Learning, and of an extraordinary Genius, is not only a general Tradition of the *Jews*, but supported also by some Sketches of his Character drawn by the very Pencil of *Moses*, if they be well animadverted. He had doubtless very great Advantages under his Grandfather and Father; than whom none better can deserve a Name amongst the most antient Oriental Philosophers: He is described in the Eastern Stile as a *Man dwelling in Tents*, which is as much as to say one leading a philosophical and contemplative Life, or a *Minister* or Student of the *House of Learning*, as the Targums truly interpret the Phrase. Of this some other Proofs might be given; but there cannot well be a more illustrious one than this present; all things weighed as they ought.

14. Since, whether we consider the Matter, or the Form, of this Production, it is more than probable

bable he could be no Stranger to the physical Causes of it; so abstruse also and remote from vulgar Observation, as an Inquiry into them, rightly prosecuted, could not be beneath the Character, or unworthy of the Diligence, of a most consummate Philosopher. Some curious Persons may have made Attempts of this Kind, and some Part of the Invention may have been successfully repeated in Prosecution of those Experiments made by him, in the manner that certain Histories give us an Account of. Notwithstanding which, it may yet be reasonably doubted, whether ever, in all their Speculations and Trials, there have been any in this, or the last Age, among the greatest Men, who have raised the Sciences to that Pitch wherein they now are, that have been able to arrive at the Perfection of this Knowledge, which *Jacob* so excelled in; or to understand the Art of imprinting any natural Mark, Signature, or Stigma, upon the Body of an Animal, in its first Formation; or upon any particular Member or Part of the Body, as the Head, Foot, &c. constantly, uniformly, kindly, and agreeably to Principles both of physical and theological Verity. For this was done by *Jacob*: And as often as *Laban* would alter the Bargain made, so often was this Experiment verified.

15. The Art by which this was done, we may not improperly call *Spiritual Catoptrics*, being founded upon the Doctrine of *Images* and *Mirrors*; as the Former are received and reflected by the *Spiritual Speculum*, or the imaginative Glass, of any Animal. Without which *inward Speculum*, it may be demonstrated, that there can be no Vision internal, or external; nor indeed any Conception, spiritual or corporeal. A great deal more depends upon this than the World will easily believe. *Jacob* had been taught the Use of the *Spiritual Speculum*,
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the Degrees and Kinds whereof none can number, either by immediate or divine Revelation, or by mediate Tradition from his great Progenitors, with the Help of his own Study and Application. Which way soever he learnt it, he was certainly a Master in it; and it may be said the greatest Master ever known to the World. There have not indeed, been wanting in several Parts of the World some to copy after him; but of as many as have yet been heard of, we must needs say, they all come much short of the Original.

16. It is reported indeed by *Ælian*, that some Sheep were made to change their Colours, according to the Quality of the Waters, which their Dams drank of when they conceived, so that white Lambs should be born of black Sheep, and, on the contrary, black of white. The which most certainly was practised by the Shepherds and Herdsmen, in Imitation of this Invention of *Jacob*. Also the old *Grecian* Jockies, in *Oppian*, must hence have had their Art, of mending the Breed of their Horses, by setting before the Mare the Picture of a most beautiful and stately Horse; as likewise the brave *Lacedæmonians*, of meliorating the Breed of their Children, or at least of keeping it up to its original Dignity, that is, with respect to the bodily Structure and Constitution, even by such another Experiment: Which by no means is unlikely to have had this very Original too; these last being reputed to have been of the Kindred of *Jacob's* Posterity; whereof Notice has been already taken.

17. And sundry other Imitations have been of this Practice of the Patriarch, of which a Collection might be made out of historical, philosophical, and other Writers; but which all come far short of it, being but very imperfect Copies of a great Master-piece. For, 1. In this, there was no natural Power in

in the Water, to effect such a Transcoloration at all; and much less to direct it in such a certain Manner, and to such a certain Part in the Body. 2. There was no Picture or Image drawn after the Life, as in the Case of the *Grecian* Mares, and the *Lacedæmonian* Matrons; according to which the Imagination could impregnate itself. 3. The means here applied by the Patriarch were such, as whatever natural Aptitude perhaps they might have, yet could have no real Virtue in them to produce the Effect intended, without a secret artificial Preparation; nor this artificial Preparation, and Disposition of them, according to the Rules of Optics, without the Act of the Operator himself therein concurring. 4. In the Act of the Operator, there were two of the greatest Secrets of Nature, which are *Transplantation* and *Multiplication*, by a Radiation *internal* and *external*, to be manifested. 5. The Secret of Transplantation, consisting in the Act of the Operator, by the means of Rays, was, in this Case, an Art which neither the *Grecians*, nor the *Lacedæmonians* ever, as we know of, so much as pretended to in their Experiments of this Nature; they not being able to transplant the Form, or the Figure, from any one Subject to another, howsoever disposed, by an immediate Radiation from themselves; that being by them wholly left to the active and passive Imagination of that Subject whereinto the same was to be transplanted, and to the ordinary Agency of natural Causes, unassisted by such a superior Force. But, 6. The Secret of Multiplication was that which none of them could arrive to in that Degree, which was known to the Patriarch; it being a natural *Arcanum*, which not any of the most sagacious Virtuosi of this Age have hitherto been able sufficiently to display.

18. And by this Secret, no less than the other,
he

he was taught of God, how to enrich himself: But of this we have here no room to speak, as the Matter would require. Perhaps (if Life should be granted) there may be yet an Occasion elsewhere given to speak of the *thousandfold Multiplication*, which was made known by God to some of the antient holy Shepherds, such as *Moses*, *Job*, and *David*, and alluded to *Psalms* cxliv. 13. Without which it had not been possible in so few Years for *Jacob*, out of nothing, to arrive at such Riches, and to increase so prodigiously, as he did; notwithstanding his other Secret, whereof more express Mention is made, and to which the Name of Transplantation not improperly belongs.

19. Of both these now there remain many curious Things to be said, with respect to this particular Subject of the *Jacobæan Rods*: And at first it was designed to treat distinctly concerning the Preparation of the Operator for this; concerning the Operation itself; concerning the Medium herein made use of; the several Sorts of Woods out of which they were made; the natural Property, Virtue, and Aptitude in some (if not all) of these, especially the *πάβδος σφραγίς*, as is observed by *Clemens Alexandrinus*; the Nature of the inward *Speculum*; the Radiation of Forms; the Direction and Rectification of Rays; the transplanting and multiplying Powers, by such a secret Direction, with certain Axioms, and Theorems, of Spiritual Catoptrics; which are no less Propositions of eternal Verity, than any which are found in the Mathematics.

20. It is plain, that all this would represent *Jacob* as quite another Sort of Man, than he vulgarly is taken to be, and a great Master in the Sciences, as well as a special Favourite of God. And if any Credit be due to *Moses*, he was an *accomplished* Person, truly deserving the Epithet of *יָשָׁר*, upright,

right, perfect, wise, &c, and not a Stranger to the true Use of the divine תמים or *Thummim*. It is therefore no very just Idea which our *English* Translators of the Bible have given of this distinguishing Merit which shone in him, and by which he was made to rival and excel his Brother, whose Qualifications lay quite another way. Neither is it at all agreeable to his Character to represent him as a *plain Man*, than whom none was a greater Politician, or a more dextrous Manager; nor in that Age, probably a more polite Scholar, or more searching philosopher; as from the few Remains of him at this Day, in his Historian, one may be able to gather,

NOTES upon GEN. XXXI.

NO outward Considerations, either from the hard Usage he had met with here, from the Designs laid against him, or from the discontented Looks and Speeches of *Laban* and his Sons, or from their Calumnies and Menaces against him; or, lastly, from his own earnest Desire to return home to his Parents, from whom he had been so long absent; were able to prevail with him to depart, till he had a particular and express Command from God so to do, Verse 3. This was in Consequence of the Vow made at *Bethel*, and of his monumental Pillar there erected: And thence it is hardly to be doubted, but that the Appearance of the divine *Shechinah* was now in the very same manner to him as then; and the Words also which were spoken to him, commanding him to *return to the Land of his Fathers*, were spoken after the same Manner, from that excellent Glory of the Angelical Scale; *Christ* as highly exalted above every heavenly Principality *standing above it*, and most faithfully assuring him, *I will be with thee*,
even

even as he afterwards said to his Disciples, *I am with you always*. And as this was typify'd out to him at *Bethel*, so here likewise, by the symbolical Representation of the *divine Majesty* at the Top, and of the *fallen Humanity* at the Bottom of the Ladder, as having there been cast into a Sleep; and of the perpetual Communication and Circulation betwixt these, so far distant from each other, even as the Heaven is from the Earth, by the Means of the descending and ascending Angels upon, from, and through the *Body of Christ*. Which may be further illustrated and corroborated from Verse 13.

Ver. 7. *Your Father hath deceived me, and changed my Wages ten times.*] This might very well be *literally* true; for *Laban* finding the Contract, to his Surprise, prove so very advantageous to *Jacob*, was at his Wits Ends how both to hinder him from having the whole Benefit of it; and to dissolve his own Agreement, and make a new one with him, which might not be so advantageous as the former; every time that he had the Mortification to see the Cattle bring forth their Young so directly against his Interest. It was impossible for *Jacob* not to have been defrauded and hurt very much by a Man of that accomplished Subtilty, had not Providence herein most wonderfully interposed, and so disappointed the Deceiver; which the Patriarch here very gratefully and justly acknowledges.

Ver. 8. *The speckled shall be thy Wages.*] נקדים were those that were distinguished by little *Specks* or *Points*; in Opposition to which עקדים were they who had one continued Ring, Ligature, or Band, of such a certain Colour, either compassing the Body, or else the Legs, or other Part, according as the Condition of the Covenant did restrain the same.

Ver. 9. *God hath taken away the Cattle of your Father.]*

Father.] By this it plainly appears to have been purely the Gift of God : And therefore by no means to be attributed to any human Cunning; much less to any unlawful or deceitful Practice in *Jacob*. For it was impossible for any one to be better supported in the Management of this whole Affair: And whatever Deceit or Injustice there was, it was altogether on the other Side. The great Art of *Jacob* consisted in the Manner and Method of reaching the divine Benediction; to which *Laban*, notwithstanding his Genius for Business, was a perfect Stranger.

Ver. 10. *I lifted up mine Eyes, and saw in a Dream.*] One of the same Nature almost, as that before at *Bethel*; to the Attainment of which it is not improbable, there were certain previous Dispositions, and Acts preparatory for fitting the Soul to receive some extraordinary Communication, or Influx.

Ver. 11. *The Angel of God spake unto me.*] It was the guardian Angel of the Patriarch, who appeared and called to him, as he was recollected from the World, and led into internal Vision; when both his Body and Soul were fully at Rest, and his Faith had laid hold of the Covenant: By virtue of which he certainly knew that both temporal and spiritual Blessings were by God entailed upon him, and his Seed. And in that View therefore he attended to the angelical Monition and Instruction. The former Part of the Message, with the visional Representation, is more immediately from the Angel: But the latter from God himself, as descending through the Angel.

Ver. 13. *I am the God of Bethel.*] This is spoken in the Name of God by the Angel; and is a Manifestation of the glorious *Shechinah*, as in Consequence of the foregoing Benediction, and of what thereupon

thereupon had passed for six Years. God now speaking in the Angel, and the Angel speaking in *Jacob*; it was the very Truth which here was spoken; though neither *Jacob* was the Angel, nor the Angel God. Besides, herein is a most deep Truth, which was kept as a Mystery for many Ages; till at last the Fulness of Time came for it to be revealed. This is that golden Chain or Ladder, by which Heaven and Earth, God and Man, are joined together in one, by means of the blessed Humanity of *Christ*, in the Seed of *Jacob*; through which all the heavenly and divine Influences do pass and repass. So that here the *Angel of Jacob* could bear the Name not only of the *Angel of God*, but even of God himself: and of God in Covenant with him, or the *God of Bethel*; to demonstrate to him, that, as surely as he heard then the Voice of God in his Angel calling to him, and saying, *I am God*, &c. so surely also should the Voice of God, in his Seed that was to come, be heard to say in like manner, by means of a most substantial and personal Union of the two Natures, symbolically represented at each End of the mystical Ladder, by *God* and *Jacob*, to be united in *one*; that is, *Jacob* in the Form of *God*, and *God* in the Form of *Jacob*. Thus *Jacob* in Spirit saw the Day of *Christ*, both at *Bethel*, and here also.

Ver. 14. *Rachel* (as also *¶ 4.*) the younger is placed before *Leah* the elder, as the first and principal Wife. *Is there any Portion*, &c. *He hath sold us*, *¶ 15.* This was most literally true, as he gave no Portion with his Daughters, that so, for the aggrandizing of his Name and Family, he might settle all upon his Sons; selling them both to *Jacob*, at a certain Hire, for twice seven Years.

Ver. 19. *Rachel had stolen the Images*] What Sort of Images these were, and what Ends *Rachel* could propose

propose to herself by stealing them away, and what Pretensions she might have for so doing, we shall not now speak of

Ver. 20. *Jacob stole away unawares to Laban*] In the Original it is he *stole the Heart of Laban*: As *Rachel* had stolen his *Images*, or *Penates*, so *Jacob* stole his *Heart*. This *stealing of the Heart*, was now no other than the Secret removing and disappointing the Devices of his Heart against *Jacob*, and against his own Daughters; by his sudden withdrawing for himself and Family, without the least Notice or Suspicion.

Ver. 24. *God came to Laban*] That is the Angel of God came to him; and, very probably, it was the same Angel which came to *Jacob*; and now may be thought to have come from *Jacob* to him. He was not prohibited, to speak good to him: but he was not to dispute or contend with him, about any thing whatsoever. The LXX. properly enough renders it μήποτε λαλήσης μετὰ Ἰακώβ πονηρὰ, lest haply thou shouldst speak against *Jacob* evil Things: and the Vulgate to the same purpose, *Cave ne quidquam aspere loquaris contra Jacob*. Take heed that you speak not roughly against *Jacob*. The Hebrew is from Good to Evil; that is, so as to give an ill Turn to any thing that was either well done, or well meant.

Ver. 30. *My Gods*] His *Penates*. This is the highest Degree of his Expostulation with him, as a downright Violation of the most sacred Rights appertaining to him, and particularly of the *Jus Sacerdotale*, or the common Law of the Priesthood; when lodged in the Heads of the Families. For by this it appears, that *Laban* was a *Syrian Priest*, it being accounted lawful for none but the Priests to have this Sort of consecrated Images; as from a parallel Passage of the sacred History is made plain. See *Judg.* xvii.

SOLI DEO GLORIA.



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